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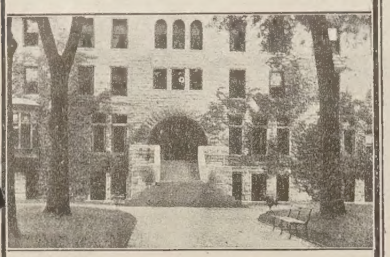

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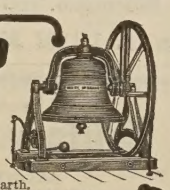

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Editorials and Comments

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AD CLERUM.

"Quis velit molestias et difficultas? Tolerare jubes ea non amari. Nemo quod tolerat amat, etsi tolerare amat. Quamvis enim quadeat se tolerare, mavult tamen non esse quod toleret."—*S. Aug., Conf., X.* 28.

"Qui bene et recte sua ponderaret, non esset quod de alio graviter judicaret. Internus homo sui ipsius curam omnibus curis anteponit: et qui sibi ipsi diligenter intendit, faciliter de aliis tacet."—*Th. à Kempis, lib. ii., c. v.*

"Curiosum genus ad cognoscendam vitam alienam, desidiosum ad corrigendam suam."—*S. Aug., Conf., X.* 3.

"Et delectat bonos audire praeterita mala eorum qui jam carent eis; nec ideo delectat quia mala sunt, sed quia fuerunt et non sunt."—*Ibid.*

LESS on the surface, next Sunday, is the lesson of love for God and man, and the blessed fruits of that love. Yet it is all there. There is even an indication of the three stages of the spiritual life, which consummate in love—*humility,* "the ground-work of the Christian virtues"; *obedience,* springing from humility, not only abandoning our own will but taking God's will for our own; *love,* not only submitting to God's will as over us, but entering into union with Him, that He may live in us and we in Him.

Thus, in the Collect, we confess to God in humility "that we . . . cannot do anything that is good without Thee"; we pledge ourselves to obedience as we pray that "we may by Thee be enabled to live according to Thy will"; we ask for the gift of love as we crave "the spirit to think and do always such things as are right."

In the Epistle we have a warning or "admonition," against sins that contradict love for God—preferring His creatures to Himself, worshipping other gods, rebelling against His laws, treating Him with contempt, complaining of Him as unjust or unkind. Nor is there lacking assurance that we shall have grace to be true to Him if we are willing to receive it.

In the Gospel is illustrated the need of love for man. The steward had held himself aloof in a proud self-sufficiency. In his trouble he humbly owns his need of others, and obeys the law of mutual dependence, so he opens the way for entrance into the habitations of love.

Are we on the way that leads to perfect love? †

SPECIAL NOTICE—The Publishers of "The Living Church" find it necessary to give notice that on and after September 1st, 1904, the subscription price will be increased to $2.50 per year, and the special rate to the clergy to $2.00 per year. All subscribers, new or old, will have the opportunity of paying in advance at the present rate for a full year beyond their present expiration or beyond the date named, if such renewals or new subscriptions be received prior to the date mentioned; after which the new rate will come into effect. The reasons for this change were stated editorially in the issue for July 23d, which will be mailed on request to any who may have overlooked it.

THE YOUNG CHURCHMAN CO.
Publishers.

WELCOME TO SUBSCRIBERS TO "THE ANGELUS."

ONCE again The Living Church welcomes to its reading circle a considerable group of Churchmen whose subscriptions, given to another periodical, will be filled out with copies of The Living Church. *The Angelus,* heretofore published in Chicago, is now consolidated with The Living Church. Paid-up subscribers to the former will receive The Living Church to the value of their unexpired subscriptions, copy for copy. Thus, for every number of *The Angelus* due them, one number of The Living Church will be sent, beginning with the present issue. The fact that *The Angelus* was a monthly while The Living Church is a weekly periodical, will of necessity change the date of expiration, which may be discovered by each subscriber who will examine the address label of The Living Church. Subscribers to *The Angelus* who were already subscribers to The Living Church will find due credit to have been given them, by setting forward the date of expiration.

The Living Church has already welcomed in recent years to its number of readers the subscribers to *The American Churchman* and to *Catholic Champion,* and it is a pleasure once more to have the opportunity of speaking welcome to a group of readers who are in general sympathy with the Catholic Movement in the Anglican Communion, or who are so broad minded as to desire to come into touch with the thought of Catholic Churchmen.

Perhaps this consolidation may make it wise for us to state once more the principles for which The Living Church stands. It is our hope, as it is also very kindly stated by the retiring editor of *The Angelus* to be his desire, that those who have been readers of that publication will transfer their support and their sympathy to The Living Church. In order that they may do so, it is right that they should be informed in advance precisely what editorial viewpoint characterizes this publication.

The Church is the Church of God. Her faith is that which was divinely revealed to and reposed in her. Her sacraments and rites are of divine obligation. Her paramount duty is to lead all men to worship their King and to conduct themselves as loyal members of His Kingdom.

We look out upon the ecclesiastical world, and we perceive the Church which is described by inspiration as the "Body of Christ," the "Bride of Christ," in a sadly disordered condition. All persons baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost, are thereby incorporated into the Person of Jesus Christ, because they are thereby grafted into the Church which is His Body. There can be but the one Church of Christ, because there can be but the one Body of Christ. History shows us that that Church early became known among men as the Catholic Church.

But the Catholic Church, though one with a spiritual unity which cannot be broken because it pertains to the unity of the Person of Jesus Christ, is yet to-day in an abnormal condition of interrupted communion between its several parts corporately and between its many members individually. We perceive three great currents in the life-giving stream which flows from the Person of Jesus Christ, through the sacraments, to His children, as these course through the branches of the Church that have respectively grown around the nations of the Orient, the Latin race, and the Anglo-Saxon. And besides these main currents, we perceive that, especially among the Church's children in Anglo-Saxon lands, a great number have cut themselves off from the visible communion of the Church, grouping themselves into voluntary associations which, though commonly termed churches, can be recognized as such only in a sense subordinate to that in which the Catholic Church, founded by Jesus Christ, built upon the foundation of the apostles and prophets, is called a Church. Members of voluntary churches, therefore, when baptized, are members primarily of the holy Catholic Church, but who have grouped themselves into voluntary religious associations in opposition to the historic though localized organization of the Catholic Church.

The communion of the Catholic Church in which our lot is cast, we commonly term Anglican. Drawing its origin and early sustenance from the Church in Continental Europe, it remained in communion with other West-European national Churches until the sixteenth century, when the clash between the Latin and the Anglican types occurred, as previously the Latin and the Greek types had clashed. Where once there had been but one, and then two, distinct communions of the Catholic Church, there have since been three. And in the Anglo-Saxon or Anglican communion, more than half her children have abandoned her formal communion—they cannot abandon their inherent membership in the Catholic Church—by giving their allegiance to voluntary sects.

The problem of to-day is the reconciliation of all these warring factions, together with that of the best shepherding of those who are loyal to the Church. In the solution of both phases of this problem, differences have arisen among Churchmen.

The popular Anglican call to unity has been based upon (*a*) the surrender of everything not deemed absolutely essential to the Catholic Faith, with (*b*) the call to *outside Christians* to reform themselves of their errors and enter into communion, or at least into alliance, with ourselves.

The call to unity upon the part of Catholic Churchmen has been based upon (*a*) the presentation of the *maximum* of the privileges, blessings, and graces reposed by our Blessed Lord in His Church, the practice of all of them, the revival of every helpful agency tending toward the culture of the spiritual life, and (*b*) the call to *Anglican Churchmen* to reform themselves of their errors, mistakes, and worldliness of life, that this communion of the Catholic Church may be so purified that those children of the Church who are outside her fold, may become more willing to return, and that ultimately the several distinct communions may be re-united.

Between the two sets of principles there is a distinct cleavage; and The Living Church adheres unalterably to the second. In using the phrase "Catholic Churchmen" to describe those who are in general agreement with these principles, it is not intended to deny that other Churchmen also are Catholics. The whole Church, in all her parts, is Catholic. All her people are pledged to be Catholics, however feebly many of them fulfil their pledge. The phrase Catholic Churchmanship does not imply in a single school of thought a monopoly of the characteristic called Catholic; it implies rather a call to the observance of those sacraments, rites, customs, beliefs, and measures which, having become through many ages common to the whole Catholic Church, rather than to local portions of the same, are thereby rightly termed Catholic. The antithesis to Catholic Churchmanship, as thus understood, is a Churchmanship which substitutes modern experiments and rational speculation for Catholic faith and practice.

That there are differences in details among Catholic Churchmen is not denied. Since Catholicity is not an intellectual snuffer, it is inevitable that there should be. The Living Church tries consistently and conscientiously to lead Catholic Churchmen to pull together, in spite of differences among themselves. They have not always done so; but they are doing so to-day far more generally than they have done in years past. They are learning that each Catholic is not the central incarnation of wisdom in the Catholic Church, and that the motto of Catholicity is not the sure warrant that every man who differs with the *ego* is necessarily wrong. Catholic Churchmen who are happily endowed with independent intellectual powers will sometimes differ with The Living Church. Sometimes, no doubt, they will be right and The Living Church wrong. The latter claims no authority beyond the authority that adheres to earnest endeavors to be helpful, to be constructive, to be a unifying rather than a divisive force, not only among avowed Catholic Churchmen but in the Church at large. How far The Living Church is able to realize its own ideals, each reader has the opportunity of judging for himself. It can be greatly assisted in its work, if the whole body of Churchmen who have at heart the spread of Catholic principles will give it a united support, even though they may sometimes disagree with editorial expressions in detail.

Catholicity among Churchmen is very largely a matter of degree, and, happily, only the merest fraction of men who have run individualism mad are to be deemed outside its pale. The Living Church counts no man uncatholic but him who renounces Catholic doctrine. Perceiving, however, that there is an enormous mass of only latent or partially developed Catholicity in the Church, The Living Church seeks to be helpful in further developing it, and in leading Churchmen to fulfil in their lives, that which they have professed with their lips.

The following is the announcement of its consolidation with The Living Church, which is made by *The Angelus* in its July number:

"'THE ANGELUS' TO UNITE WITH 'THE LIVING CHURCH.'

"On the title page of The Living Church will be found these words: 'A Weekly Record of the News, the Work, and the Thought

of the Church.' This expression tells fully the description of the foremost weekly in the American Church. We use strong language because one cannot adequately explain otherwise the excellent policy which the editor of The Living Church is maintaining in dealing with the perplexing subjects now before this Church for solution.

"The latter has kindly consented to have *The Angelus* unite with The Living Church, and from this on all subscribers to the former who are paid to any date in advance will receive the weekly Living Church to the full value of the amount so paid. Should any person be a subscriber to both and have a credit on the *Angelus* books, the credit will be allowed him on his subscription to The Living Church.

"A prominent Bishop, not hailing from Catholic Wisconsin, recently said to us in speaking of Catholic advance: 'We have some Bishops and lots of priests, but where are the laymen?' The Living Church is after the last mentioned class, and the more the readers of *The Angelus* back up The Living Church, the more they will be doing to disseminate Catholic truth among the lay people of the Church, who seem now to be gradually gaining a more receptive mood for the right understanding of the things pertaining to their religion.

"We hope that every reader of *The Angelus* will welcome the privilege of becoming a supporter of The Living Church, and to do his utmost to promote the circulation of that paper both in his own community and elsewhere."

THE Diocese of Oregon asks General Convention to create the eastern section of that state into a Missionary District, thus throwing upon the Church at large the necessity of providing for the support not only of a Missionary Bishop, but also of all other missionary work within its limits as well.

There is of course *prima facie* justification for the request. We quite agree that smaller Dioceses and more working missionaries, Bishops and priests alike, are needed not only in Oregon but everywhere else in the West and South. Moreover, the advanced age of the Bishop of Oregon prevents him of necessity from giving adequate missionary leadership to his vast Diocese. We quite agree, too, that Oregon can show as good reasons for this cession of a part of her territory as did Michigan, Florida, North Carolina, or Kansas, when General Convention permitted each of these Dioceses to take similar action. The subsequent organization of the District of Northern Michigan into the Diocese of Marquette relieved the general Board of the pecuniary support of the Bishop of that see, but the Church at large is now charged with $10,500 annually for the three remaining Bishops and their travelling expenses, as well as for the support of the other missionary work within the three Missionary Districts.

The work is well done and the money well spent; but where is this to end? Relative needs of various sections of the missionary field must have consideration in any expansion of work. The Board of Managers has felt it necessary to decline several urgent requests for increased appropriations both at home and abroad, simply because the Church is not adequately sustaining the work upon its present scale. The question to be answered in connection with the Oregon petition, is not whether another Bishop in Oregon could do good work, but whether the necessity for such additional episcopal administration is so paramount as to supersede the urgent demands for additional funds in other places; especially when the cloud of forcible contraction of appropriations in order to prevent deficits is somewhat larger than a man's hand in the horizon.

Springfield was refused three years ago when quite as reasonable grounds for cession of missionary territory were advanced; and probably one-half of the American Dioceses could show good cause for a like cession. Where will it end? *The Church must raise the money first before she creates additional expense for the missionary Board.*

Not many years ago, if we remember aright, a bequest of some $35,000 or more was left to the Bishop of Oregon in trust for missionary work in his Diocese. That amount seems not, from the records, to have been expended as yet. If the Bishop and the Diocese desire to apply that fund toward the endowment of a new see to be created in eastern Oregon, it may perhaps be justifiable in the Church at large to create the Missionary District and provide the considerable balance of its support. We are not willing, however, that this or any other like cession of diocesan territory shall be accepted by the Church at large, unless local support is given in considerable part for the expense involved.

We say this with great reluctance, since from the point of view of Oregon alone, the request is justifiable; but we cannot feel that the action proposed is for the good of the Church at large.

After all, what is needed is energetic missionary work throughout the entire state of Oregon, and not only in the eastern section of it. If the venerable and respected Bishop feels himself unequal to that task, as well he might feel with the burden of his 85 years, the solution is not in the cession of a portion of the Diocese for the creation of a Missionary District, but in either the resignation of the Bishop or the consecration of a Bishop Coadjutor with delegated jurisdiction. Either of these actions, or even the appointment of an energetic travelling and working archdeacon for eastern Oregon, would, in our judgment, give as great measure of relief to the Diocese in question as is practicable with our limited resources; while we must, for our part, take a stand firmly against the future acceptance by General Convention of any proffered tender of territory for the creation of new Missionary Districts within the borders of present Dioceses, until missionary funds largely exceed their present volume.

THE caution of our correspondent, the Rev. H. H. Gowen, respecting the reverence in church that ought to precede the actual opening service of General Convention, is one that ought thoroughly to be heeded. It is probably not too much to say that there is less appearance of reverence generally at the opening service of General Convention, where the clergy make up a large portion of the congregation, than at any of the large national gatherings of laity in the Church. Does familiarity on the part of the clergy with the fabric of the church, breed irreverence when they take the unaccustomed part of worshippers in the congregation? Does their temporary liberation from the office of leader of the congregation release them also from the duty of reverence, which is quite as incumbent upon them in the nave as in the sanctuary? Do they not recognize that "The Lord is in His holy temple," and quite as truly with the congregation as with those who are vested and in the chancel?

Perhaps some convenient hall might be provided, wherein the deputies might have the opportunity of meeting each other prior to entrance into the church. Even an informal reception on the preceding evening might be welcomed.

At any rate, the moment the church is entered, that moment the greeting of friends, and, particularly, all manner of unnecessary walking about and of talking, ought to be at an end.

Is it too much to ask that this measure of decorum be observed by those who are trusted by the Church with the great honor of representing her in her national Council?

IT IS a pleasure to know that the "College committee" of the Brotherhood of St. Andrew purposes making an attempt upon a national scale to keep in touch with young Churchmen while they are away from home at college. Nowhere has the spiritual life so frequently been deadened as in the college life of many a young man; in no other way have serious thoughts of the ministry been so often dispelled. This is not because of any insuperable incompatibility between education and religion which, indeed, ought to go hand in hand. It is only because the secular spirit which characterises so many of our colleges, preys upon the spiritual life of the student, and stifles that part of the human nature which it ought rather, along with the mental and the physical, to train.

No better work could be undertaken by the Brotherhood than this care of the young men of the Church during their college life; and it is a pleasure to know that the Brotherhood men are alive to the necessity and have taken this step toward the accomplishment of this work.

The letter from the chairman and the secretary of the College committee will be found on another page.

ANSWERS TO CORRESPONDENTS.

Young Priest.—The prohibition of St. Matt. xxiii. 9—"Call no man your father upon earth, for one is your Father, which is in heaven"—no more restrains the use of the word as a title in addressing the clergy, than it does in addressing one's natural father. The prohibition is against the following of men as founders of religious sects instead of following "one [who] is your Father which is in heaven."

Rector.—A priest under suspension who performs a marriage renders himself liable to ecclesiastical punishment for contumacy; but the marriage performed would be canonically valid, since the priest's *character* or the stamp of validity given to his official acts, is not removed when he is suspended or deposed, though the exercise of the priestly office be forbidden.

CONVOCATION OF CANTERBURY

The Bishops Not Ready to Assent to Any Modification of the Use of the Athanasian Creed

THE LOWER HOUSE ARRANGES FOR LAY READERS

The Bishop of Salisbury at Westminster

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, July 12, 1904.

BOTH Houses of the Convocation of Canterbury assembled on Tuesday and Wednesday last at the Church House, Westminster, for the despatch of business. The Archbishop of Canterbury presided in the Upper House, and their lordships sat in private both days. Shortly, however, before the House was prorogued the newspaper representatives were admitted, and his Grace the President then stated (according to the *Times*) that for the last two days they had been sitting as a committee of the whole House, considering the resolution passed on May 5th last, respecting the Athanasian Creed:

"They had debated at some length the whole question and the action they should take as a committee upon that resolution, the committee, by his direction, being a committee of the whole House instead of being selected from the House, as would have been the case on ordinary occasions in pursuance of such a resolution. That he felt to be right, on account partly of the great importance of the subject and partly on account of the difficulty of appointing any committee without seeming to prejudge to some extent the conclusions to which they might come. The result of their deliberations had been the drawing up of the report, which he now formally placed before their lordships as a House, with a view to being printed and circulated and on a future occasion discussed by that House. The Bishops who were concerned specially with this or that part of the report which they had finally agreed to, might desire to explain in public their reasons for desiring or deprecating the insertion of particular passages in the report, and inasmuch as the conclusions had not been and could hardly have been expected to be unanimous in regard to every part of the report, it might probably be well by their discussion any impression might be removed which might arise, leading people to suppose that in all parts they had been in unanimous agreement."

The report in question, after first setting forth the resolution passed in the Upper House of the Southern Province on May 5th in regard to the Athanasian Creed, and also stating that at the next meeting of the House, on July 5th, his Grace the President decided that the committee asked for ought to be a committee of the whole House, and appointed such committee accordingly, goes on as follows: "After deliberation, the Committee of the whole House presents for the adoption of the House the following resolutions:

"1. That as recorded in the Resolution of May 5th, 1904, this House is resolved to maintain unimpaired the Catholic Faith in the Holy Trinity and in the Incarnation, as contained in the Apostles' and Nicene Creeds and in the *Quicunque Vult*, and regards the Faith thus presented, both in statements of doctrine and in statements of fact as the necessary basis on which the teaching of the Church reposes.

"2. That this House, while it recognizes, as taught in Holy Scriptures, the truth, often overlooked, that every man is responsible before God for the faith which he holds, and while it believes that this scriptural truth is what the minatory clauses of the *Quicunque Vult* were primarily intended to express, acknowledges nevertheless that in their *prima facie* meaning, and in the minds of many who hear them, those clauses convey a more unqualified statement than Scripture warrants, and one which is not consonant with the language of the greatest teachers of the Church.

"3. That accordingly a majority of the Bishops present in Convocation on May 5th, 1904, were in favor of modifying the present use of the *Quicunque Vult*, while retaining the document itself in the formularies of the Church as an authoritative statement of the Church's Faith.

"4. That having regard to the facts—(*a*) That the Bishops were far from being unanimous in adopting the resolution of May 5th; (*b*) That the Upper House of the Convocation of the Province of York has been deliberating upon the subject, and that the result of the deliberation of that body ought to be carefully weighed in conjunction with what has passed in the Convocation of Canterbury; (*c*) That it is apparent that there is a wide divergence of opinion in the Church with regard to any modification of the present use of the *Quicunque Vult;* (*d*) That it is eminently desirable that any action taken should represent so far as possible the deliberate opinion of the Church, including those other portions of the Anglican communion whose present use corresponds with our own; the House considers that no definite proposal for a change in the use of the *Quicunque Vult* should be made until that deliberate opinion has been more clearly ascertained."

The principal business before the Lower House of the Southern Province, which met under the presidency of the Prolocutor (the Dean of Windsor), was the consideration of the report, and resolutions appended thereto, of the Joint Committee appointed to consider the question of restoring an order of readers or sub-deacons in the Church. The Archdeacon of Dorset, in presenting the report, said there was no statement whatever on the part of the committee that the restoration of the minor orders was permanently inadvisable, but only that the time had not yet come. The committee came to the conclusion that the minor orders, technically so-called, "were not so primitive or so generally recognized or so permanent in their position as the office of reader, which seemed to have been anterior to the minor orders, to be older than minor orders."

The resolutions recommended, each of which was adopted, were to the effect that it is not desirable to restore the order either of readers or sub-deacons as a minor order in the Church of England. Provision was made, however, for the licensing by any Bishop of diocesan or parochial readers, catechists, evangelists, or other lay officers, on specified conditions relating to soundness in the faith, written assent to Church doctrine, and promise of conformity; and provision for admission to such office by a formal rite, with delivery of the New Testament but without imposition of hands. The resolutions were ordered to be commended to the Representative Church Council.

The new Representative Church Council also met last week, at the Church House, for the first time; but my report of the proceedings will have to be left over until I write again.

In accordance with annual custom, the Lord Mayor of the City of London gave a banquet on Wednesday evening last at the Mansion House "to meet the Archbishops and Bishops." The Lord Mayor, in proposing the toast of "The Archbishops and Bishops," referred to the forthcoming visit of the Primate to Canada and the United States, and expressed the conviction that his Most Rev. Lordship would have a cordial reception on the other side of the Atlantic. The Primate, in reply, said (to quote from the *Standard*) he believed that that occasion would mark a big event in "the story of Churches and even of realms," for he thought he was right in saying that not only had that proposed thing never happened before, but that no Archbishop of Canterbury for at least 400 years had left the British Isles in his capacity of Archbishop of Canterbury to do any work whatever across the sea; "therefore, the occasion which, by good fortune and high privilege, was to be his of saying a word of counsel and learning a great deal from active, vigorous, and progressive friends on the other side of the Atlantic, was one of which he hoped to take full advantage."

The preacher at Westminster Abbey on St. Peter's day, the day of the feast of the Patron Saint of that church, was the Bishop of Salisbury; and his lordship's sermon was specially notable in two respects, viz., for the excellent suggestions it contained with a view to increasing the intercessory power of worship at the Collegiate Church of St. Peter, Westminster, and also for containing some pretty plain reflections on the latitudinarian attitude of the Dean and Chapter towards the Holy Scriptures and the Athanasian Creed. The Bishop believed that some definite call to God on behalf of "the largest and busiest spot in the world," where St. Peter's Collegiate Church is in the very midst, might well be added to the intercessions of that great church:

"The presence of the shrine and the body of King Edward the Confessor led them in that holy place specially to remember the Throne and the Royal Family. Had not the time come for a solemn commemoration to take place of the entire history of the Abbey church, somewhat similar to that which periodically occurred in connection with the great school [Westminster] hard by, and similar to the great commemorations which had been instituted at Peterborough Cathedral in 1881, and Salisbury Cathedral in 1889? . . . . What an inspiration would not such a service be at Westminster! What a stimulus to future generations to become worthy of their past!" His lordship's remarks in reference to the other matter were as follows: "Loyalty to the Bible had made England great, and loyalty to the Creed had made her Church great. Neither superstition, nor yet some purely philosophical or invertebrate form of religion could long hold England together. They ought to beware how they handled the Bible. Critics should be careful with their hatchets and scalpels."

It appears that at least one of the Bishops who have been leading the attack on the compulsory use of the Athanasian Creed, viz., Worcester, now realizes that he miscalculated the character and extent of the opposition which this action of his and other Right Rev. Prelates would arouse among Churchmen. His lordship writes in the current number of his *Diocesan Magazine* that "of course, nothing can be done in this mat-

ter without sufficient agreement; and such sufficient agreement does not at present appear to exist." He has, however, allowed the following plan to be adopted in two parishes in his Diocese where the so-called "grievance" about the recitation of this Confession of our Christian Faith was acutely felt, viz., "that Morning Prayer should be said twice over on some great festivals, once in full, with the *Quicunque Vult,* and again (if desired in a shortened form) without it." This is the only remedy, he says, which can be adopted according to law, and the only one that he can countenance: "I am sure that, *on a matter which divides the opinions of Churchmen as this does,* a Bishop has no right to dispense the clergy from obeying the law which orders the recitation of the *Quicunque Vult* on certain days."

A resolution deprecating the public recitation of the Athanasian Creed having been carried at a recent meeting of the Kensington Rural Diaconal Chapter, a letter of protest against said resolution has been addressed to the Bishop of London and the Rural Dean of Kensington by thirty-four clergy of the Rural Deanery. It appears therefrom: (1) No notice of any proposed resolution appeared on the *Agenda* paper of the meeting, which was called ostensibly merely to hear an address on the "Use of the Athanasian Creed"; (2) The meeting was a small one, and many of the leading clergy of the Rural Deanery were absent; (3) The meeting was far from unanimous, there being a strong minority against the resolution. The Rural Dean of Kensington is the Rev. Mr. Pennefether, vicar of the parish church, who, it may be remembered, was one of the leading members of the deputation of London clergy who recently waited on the Primate to enlist his sympathy in their alleged grievance about obeying the law of the Church respecting the use of the Athanasian Creed.

The Primate has consented to receive a deputation at Lambeth Palace to-day, representing those clergy and laity who seriously deprecate any alteration in the Athanasian Creed, or in its use as now enjoined in the Book of Common Prayer. It is understood the Archbishop of York refuses to receive a deputation representing those who defend this Creed—on the ground that he already knows all that its members would have to say.

In response to many inquiries, the *Church Times* has now brought out a cheap reprint of Canon Newbolt's great E. C. U. speech on the Athanasian Creed.

J. G. HALL.

AUSTRALIAN CHURCH NEWS

The Growth of the Episcopate and the Provincial System in Vogue

SUBJECTS UNDER DISCUSSION AMONG AUSTRALIAN CHURCHMEN

[FROM OUR OWN CORRESPONDENT.]

SINCE I last wrote to you about Australian Church matters, we have increased the episcopate, by the subdivision of the large Diocese of Perth in Western Australia, and the appointment of Dean Goldsmith (for years an active worker at Perth) as first Bishop of the new Diocese. It is contemplated to subdivide Western Australia into at least five separate Dioceses. The Diocese of Ballarat, as large in area as the other four Victorian Dioceses, looks forward to the day when at least two more Dioceses will be formed within her borders. We have at the present time now 20 separate Dioceses, including Tasmania and New Guinea, in Australia, seven of which have been brought into existence within the last twelve years. I think that within another twelve years, seven more will be added to the present number.

This diocesan expansion has brought the subject of provinces into prominence. We adopt the Provincial System of Synods out here. A number of Dioceses—at least three—are grouped together, and the Presiding Bishop becomes an Archbishop. For example, all the diocesans in the State of New South Wales (six) belong to the one Provincial Synod, and are presided over by Archbishop Smith of Sydney. Now that Victoria has four Dioceses, steps are being taken to form a province in Victoria, and committees have been appointed to confer as to basis and representation, the result of such deliberations to be presented to the various diocesan assemblies or Synods, for their opinion.

As far as Ballarat is concerned, any affiliation with other Dioceses would have to be of a tentative nature, for the time will come when Ballarat will be the centre of at least two other Dioceses within her own borders.

The various Dioceses have been holding their annual Synods (we call them assemblies out here—a relic of Puritanism), and as in the old country, the Bishops deplore the paucity of clergy, and the disinclination of the Australian youth to take up the ministry of the Church as a vocation. It is certainly a discouraging and badly paid work, but if educated men of zeal and activity were to throw themselves into such work, the Church would flourish and the laborer would not suffer.

One great obstacle has been the expense of training men. The Bishop of Ballarat (Dr. Green) has found a way out of the difficulty. He built a clergy training home adjacent to his residence, and induced a number of his readers, and others desirous of being trained, to occupy the Home. He has some twelve men in residence. They are trained for two years, and on passing the examination prescribed by the Australian College of Theology, they are qualified for the diaconate. These young men are expected to pay $150 per annum, which covers board and residence; the tuition is given free. Six of these men are expected to be admitted to the diaconate in Advent. The Bishop finds that he can take in more men, and has just appealed, with a fair amount of success, for $1,250 to enlarge the present buildings. He has induced the S. P. G. to bestow two scholarships, each worth $125, to be given annually. Through the agency of this training Home the Bishop will replace his readers with young deacons. His success will no doubt induce other Bishops to follow his example.

For more favored candidates for Orders, we have our Colleges and Universities, where degrees are conferred and a few theological scholarships are obtainable. The matter of the secular diaconate, as advocated in Canada, was discussed in the Ballarat Church Assembly, recently held, and it was not considered advisable to make any further distinction than at present. In Australia we have stipendiary readers and lay helpers, so that the need for secular deacons does not apply.

Superannuation funds are a topic of perennial discussion in our assemblies. Every Diocese has its own fund, which from an actuarial point of view is inadequate. The monies allotted for annuities are derived from interest on capital, clergy subscriptions, donations, and Church offerings. The only way to carry on is to increase clergy subscriptions and reduce the amount of annuity, and if necessary, pay *pro rata.* The great blot to the system is, that if a clergyman has served faithfully for many years in his own Diocese, and then decides to work in the Diocese adjoining his own, he derives no benefit from his old fund, and may be too old to join the new one. It is certainly an incentive to keep a man in his own Diocese; perhaps that is why the blot remains.

It is pleasant to observe indications of Catholic Churchmanship in the various Australian Dioceses. Some show more than others, but it is evident that the leaven is leavening the whole lump. Some of our Church people are ashamed to call themselves Catholics; they prefer the term Protestant. It was very noticeable at the Ballarat Church Assembly, held in June last, when conferences for the clergy were arranged, at which some sixty clergy were present. The matter of a text book for the Sunday Schools was discussed, and the present system of the five years' course was condemned as being too indefinite and colorless in its teaching, and such a book as *Christ and the Catechism* was suggested. All who spoke, felt that definite Church teaching was necessary in our Sunday Schools to build up good Churchmen and women. Another subject was, *Discipline* to Prayer Book and Bishop. All present felt that although the Prayer Book needed revising for present needs, yet, no clergyman should mutilate it by additions or subtractions, without the sanction of his Bishop. Such indications as these surely point in the direction of better Churchmanship for the coming generations in the branch of the Holy Catholic Church in Australia.

"THE CUP which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" In the partaking of the hallowed elements we partake of Christ. In this one precious verse lies the whole doctrine of sacramental union with Christ. We are given nothing more and we ask nothing more: it is enough. We eat and drink in faith, and lo! we are partakers of Christ. His precious Body and Blood are ours; all the past self-oblation, all the present living power. We win the efficacy of the atoning Sacrifice; we are joined to the Humanity of the Son of God; we receive the pledge of redeeming love; we enter into the life of our living Lord.—*Bishop Walsham How.*

MEN'S CLUB ORGANIZED FOR THE BRONX

Active Missionary Propaganda to Ensue

The Living Church News Bureau,
New York, July 24, 1904.

OFFICERS of the General Church Club of Bronx Borough were elected at a meeting held in St. Ann's parish house. They are: President, Mr. Chas. G. F. Wahle, Holy Faith; First Vice President, Mr. J. Homer Hildreth, St. Ann's; Second Vice President, Mr. W. G. Raines, St. Margaret's; Third Vice President, Mr. William J. Gray, Advocate; Secretary, Mr. Herman M. Underwood, St. Margaret's; Corresponding Secretary, Mr. Frederic Van B. Goodwin, St. Alban's; and Treasurer, Mr. Henry H. Sherman, Holy Faith. With the foregoing four others form the Board of Directors. They are Mr. Ralph W. Geer, Mediator; Mr. George Price, St. Ann's; Mr. William A. Chambers, St. Mary's; and Mr. Edward D. Stryker, St. Paul's. There is provided for a Board of Governors, to be made up of one representative from each parish and mission for each one hundred members, but all to be represented, no matter how few communicants.

The name is appropriate, in that it includes all organizations. There are in the parishes and missions clubs of men under various names, and there is the general body, made up chiefly of Manhattan men, called to Lay Helpers. The new club unites all, and will aim to arouse interest in men of parishes not yet organized for work. The club grows out of the committees formed in connection with the reception to the Bishops in May, and its chief purpose is to support Bishop Greer in his efforts for Church extension in the Bronx. This extension, the Bishop holds, must begin with existing parishes. Some of these have all of the difficulties of the down town parish, although located eight to twelve miles from the Battery. They include St. Ann's, St. Mary's, St. Paul's, and in one sense, the Mediator, Kingsbridge. Bishop Potter sent a letter to the new Club, which was read on the night of its elections. Among other things he wrote:

"Accept my congratulations upon the organization of the General Church Club of the Bronx. No one, I think, save residents in the Bronx and those who are at work there, could well indicate in detail what the policy of the general and local Church Clubs should be. First, however, it appears to me that you need to settle upon certain essential principles of action. In the Bronx there is a noble opportunity for making strong centres rather than for multiplying weak points of effort. Some such line of action was indicated in one of the speeches, I think it was that of the chairman, Mr. Wahle, at the meeting on May 17th, and nothing could be more opportune than that the extension of club work should be associated with this ruling idea."

Bishop Greer wrote that he had recently made several tours in the Borough and felt himself fairly well acquainted with problems there. He praised work already accomplished, and gave hearty words of appreciation for the support of so many men as the new General Club represents. He concluded:

"I am not prepared at present to suggest a definite campaign of work, but when your Board of Governors meets in the fall I would like to be present to talk over such line of aggressive action. One thing it seems to me might be done, and that is to have during the winter two or three meetings in the Borough of Manhattan, with a view to letting the people there know something about the splendid opportunities which are before the Church in the Bronx. The Bronx people realize these opportunities, but the Manhattan people do not, and they ought to be stirred up on the subject."

BISHOP HUNTINGTON ON CHURCH UNITY.

[The late Bishop of Central New York was chairman of the Church's commission on Ecclesiastical Relations, and as such, was interested in the recent travels of the Bishop of Fond du Lac, another member of that commission, through Russia. After the return of the latter to this country, there was an interchange of views between the two Bishops, in the course of which the following very thoughtful letter on the general subject of Church Unity was written by the Bishop of Central New York to the Bishop of Fond du Lac.]

MY DEAR BROTHER:—Your travels, inquiries, and interviews in Russia must have given you a rare opportunity to study the present condition of the Greek Church and of the Christian civilization in Eastern Europe and Western Asia generally. With reference especially to the vast subject of Church Unity—its prospects, possibility, and difficulties—your observation could not fail to be of both interest and importance. Whether it is the plan and purpose of God to accomplish the plan and end of His Kingdom and its economy on the earth, during this dispensation, by a gradual and protracted process of extension and reconciliation, or by *choosing out* and holding to Himself an elect people from among the races and the nations, He seems to have made no distinct declaration in terms. In His written Revelation there are passages favoring both these interpretations, and in the New Testament as well as in the Old. Christian History, too, offers support to both views. The natural appetence of the mind for generalization and comprehension, so conspicuous in our time, prepares the way for the fascinating prospect of a final "conversion of the world."

So far as I can see, at any rate, both fact and philosophy teach that any great personal or ethnic movement in society must work from within outward, not from without inward, unless in a very limited degree. Men must believe and feel before they act, or expend a strong effort, or offer a great sacrifice. And so, I suppose, anything like a Christian unity, or a reconcilement and harmonizing of our divided and distracted Christendom is to be looked for as to come about less by a discussion of methods, an ecclesiastical concordat, a theological compact, or a construction of platforms, than by a change in the mind and heart and conscience of nominally Christian people, the leaders and the rank and file. We shall not get rid of sects till we get rid of something in ourselves, of which sects are made, and by which they survive and thrive. We shall certainly not become One by controversy, by polemics, and, I suspect, not by debate. *That,* I suppose, is to begin at the wrong end, and the upshot is an abortion or a grotesque and ghastly deformity. The Church must first convert itself, or be converted, by repentance and divine grace. May it not be that party spirit may do as much to wound the Heart of Christ, and to neutralize the prayers and enterprises of His Church, as schism itself?

Notwithstanding the abatement of bitterness and anger and warfare, in our modern religious strifes and competitions, and utterances, we must not forget that there is a peace, or at least a quiet of decent manners, which is a result not of spiritual at-one-ment, but of indifference to spiritual things, to the superhuman world, to Truth. Are pride and self-will and conceit and an aesthetic formalism much better, in religious affairs, than a carnal humanism? An almost uniform and universal disparagement, if not contempt, of doctrine, in all religious bodies, is sapping the vital vigor of the Catholic Faith, "once for all delivered." The popular literature sneers at creeds: "No matter what you believe, only behave yourself." A specious sophism deludes even "good people," and the bad know how to take advantage of the cheap fallacy.

The Protestant bifurcation into "High" and "Low," in the devil's hands, does its subtle mischief.

One who *looks on* scarcely knows which to accept as representing the "Mind of Christ." I look among the one and I see, along with some individual piety, considerable conceit, false independence, loss of apostolic order and consistency, and a multiform laxity of moral principle. On the other hand, I look among orthodox and sacramentalist believers, and see precisionists, legalists, fussy ritualists, pompous pharisees. I don't know which of the two extremes is farthest from the Kingdom of Heaven, from Jesus of Nazareth, from the Mount of Olives and the Upper Chamber of Pentecost, and from the Saviour's Cross. . . . .

Among Dissenters there are many who virtually and ignorantly belong to the Church; and among nominal and external Churchmen there are not a few who have no other than a factitious title to be there.

"The Lord knoweth them that are His"—are we His? "The Lord reigneth." Most of our daily duties are simple.

I don't go much to congresses or conventions or conferences—finding not much to get there, and having little or nothing to give. In my 85th year I wait.

Don't forget to come next spring, or when you can.

With loving faithfulness,

F. D. Huntington.

Misgivings, and doubts, and scruples, are intended to make us think, but not to make us waste all our energy on thinking; they are intended to make us pause, but not to make us stop; they are intended to make us repent, but not to make us give up everything else to fruitless sorrow. And if we cannot attain peace or light all at once, we must not for that complain or despair, we must simply obey and wait.—*Bishop Temple.*

THE WORK OF A GENERAL MISSIONARY.

By the Rev. L. W. Rose.

IN THE *Living Church Annual* for 1904, we see that in the Diocese of Alabama, *thirty* missions, some organized, most of them unorganized, a number with but one communicant, are all under the care of one clergyman, the general missionary of the Diocese. It is a very large territory for one man to cover. It means a great deal of the hardest sort of work. It means, necessarily, infrequent services. The question is, Does it pay? Do the results justify the outlay of time and money?

Much of course depends upon one man. Is he competent? Is he thoroughly in love with his work? Does he believe in it? Has he had experience? So far as Alabama is concerned we can ask such questions without any hesitation, for they may all be answered in the affirmative.

We make mention of Alabama because we happen to know about the conditions there, and we know about the work and the worth of the one man who has upon him the care of these thirty missionary points.

There is a good deal of sketicism on the part of both clergy and laity with reference to this general missionary work in a Diocese. "What lasting good can come of it? Infrequent services do not accord with the spirit and genius of this Church. The only way to build up thee Church is to have resident ministers and regular services."

Such is the argument of those who look with disfavor upon the employment of general missionaries. And unquestionably there is a good deal of truth in what the say. There can be no difference of opinion as to the desirability of having a settled ministry, a man at every important point and all the year round. a paster who will "feed that portion of the flock of Christ entrusted to his care." This is not only a good method of Church extension, but it is the best of all ways in which it may be done.

But it calls for a large outlay of mony and a large number of clergymen, and we cannot hope to have either in the near future. We wait for the consecration of the vast money power of the world to work, and cause, and kingdom of the Christ. We hope for the time when "the Office and Work of a Priest in the Church of God" will mean a great deal more to the people than it now does; when *eighteen hundred clerical changes in one year* will be unheard of and impossible, and laborers in great numbers will be sent forth to reap the abundant harvest. But in the meantime, what shall we do?

In almost every Diocese we have many small towns (not to speak of the rural districts in which we have made such small headway in most of the states) where we have only a few communicants, who are quite unable to support a resident minister. What will the Church lo for these scattered communicants? Will she leave them entirely without her ministrations? This has been done in many cases, and it is about as good a way as any, *if the Church is to be regarded as a sect among sects!* From such a point of view, it is a sinful waste of time and energy to endeavor to keep up a mission in any community where there are a number of religious denominations, each and all "just as good" as the Church! "Let our people who are for any cause obliged to live where there are no established parishes, identify themselves with any one of these 200 or more organizations to which they may take a liking."

How many times have we acted upon this principle, and in so doing have lost hundreds, yea, thousands of the Church's children. If the older people hold on, as many of them do, to the faith of their forefathers, the children, trained in denominational Sunday Schools, naturally and inevitably drift away.

If we do not misread the New Testament, it was by general missionary work that the early Church was founded. It is true that we read of SS. Paul and Barnabas "ordaining elders in every church," but this was done *after* they had made many disciples in their missionary work. Our Missionary Jurisdictions depend largely upon general missionary work. By means of such work they grow into Dioceses. And by such work even the oldest and strongest Dioceses may add to their strength.

When Bishop Griswold's Cathedral Ideal (and certainly it is the only true one) is realized and the Cathedral is not "a parasitic growth, feeding upon the life of the Diocese," but a powerful missionary force, "a great heart sending out life currents everywhere, or a nerve centre in sympathetic touch with the most remote extremities" of the Diocese; when add this shall have been (as it ought to be) realized, we shall hope to see connected with every Cathedral, not one general missionary, but as many as can be profitably employed, going about ministering to the Church's scattered children wherever they may be found in the Diocese.

MISSIONARY BULLETIN.

New York, July 18, 1904.

WE CAN now report progress for another month under the Apportionment Plan for securing the necessary funds for the General Missions of the Church. To July 1st as compared with that date in 1903 there is an increase in offerings from parishes and individuals of $9,109.39.

This increase, though small, compared with the first and second year under the Apportionment is well distributed, and it is to be remembered that the large increase of those two years has been held, and this amount added.

During June three more Apportionments have been completed—East Carolina, Virginia, and Asheville.

The list now stands, therefore—East Carolina, North Carolina, Virginia, Alaska, Asheville, Duluth, Montana, Salina, and South Dakota—nine in all.

It is evident that very many are recognizing the business-like suggestion which underlies the Apportionment Plan; that since the whole Church by reason of the action of its most representative body, the General Convention, sitting as a Board of Missions, has caused certain pledges or appropriations to be made for its General Missions, it is the common duty and privilege of all Parishes and Missions, and all Churchmen to make offerings of their fair share of these amounts.

Under the Apportionment Plan this year $630,000 was asked for. In the ten months past we have received toward the Apportionment $325,153.28. Only two months remain in which to receive the large amount still required, if all of this year's appropriations are to be met.

Three thousand five hundred parishes and missions, containing some 500,000 communicants, have sent offerings.

Two thousand five hundred parishes and missions, containing about 265,000 communicants, have not yet sent offerings toward the Apportionment.

Our fiscal year closes September 1st and it is requested that all remittances be made before that date, as the books of the Society must close promptly. Yours very truly,

George C. Thomas,
Treasurer.

THE VOICE OF THE BELLS.

By Chester Wood.

AS YOU hear the bells ring out from the church, which word means, "The Lord's House," think of the mystery of it, the ringing of the bells.

The invisible waves of sound floating, quivering through the air; passing through walls of wood and stone and iron; entering through the strange doorways of your ears, and coming into the very inmost recesses of your thoughts.

It is a voice of God, this sound of the bells, one of the myriad ways in which He speaks to you.

In your thought follow the sound through the air back to the bell. Follow the bell back to the foundry, and back to the dark, still place where it was formed, the mould in the ground.

Think of the molten metal, the fiery furnace.

Then think of the iron ore; how for ages it rested in the depths of the earth.

Then, back of that again, it was a burning liquid; still back of that, it was a flaming cloud, and mist; then—the Breath of God.

So, really, in the sound of the bell He speaks to us.

Think of the ages it has been in preparation, this Voice to speak to you; think of the mystery of it; that all the ages are nothing to Him, our Father.

That He who is without beginning and without ending, the Maker of all things, visible and invisible, is ever with you.

A Virginia circuit preacher gives the following illustration of "faith that would remove mountains," which he heard from the lips of a negro preacher who was holding forth his congregation upon the subject of obeying the commands of the Almighty: "Bred'ren," he said, "whateber de good God tell me to do in His blessed book (holding up at the same time an old, and evidently much read Bible) dat I'm gwine to do. If I see in it dat I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo it belongs to God —jumpin' at it 'longs to me."

THE OLD CHURCH.

FROM THE ANNUAL ADDRESS OF

THE RT. REV. C. M. BECKWITH, D.D.,
Bishop of Alabama.

THE life, and the character, and the example of those who have preceded us are felt to-day, as though men had not died, and their voices had not been silenced. The foundation of a strong work, and of a great work, has been laid in this Diocese; the seed planted has already sprung up, and is bearing rich fruit for our gathering. We, my brethren, must be faithful, as and *just as*, those who have gone before us were faithful, if our purpose is to be true to the heritage which has fallen to our lot. Along the pathway which we tread are the names of Cobbs and Wilmer (our only Bishops whose episcopates were long enough to mould the Churchmanship of the Diocese), graven deep upon every mile-stone, which traces the progress of Church life in the Diocese of Alabama; and we may not trifle with the old landmarks, nor remove them from their resting places. We may not forget that the burden of a great responsibility lies at our door; and that that responsibility is to guard, as a sacred trust, the heritage that comes to us from those grand old soldiers of the Cross of Jesus Christ, whose strength was to hold fast to the "Faith once delivered to the Saints." We may not forget that we wear the robes of the Church, not as individuals, but as officers, and that we are representatives, not of our own peculiar views, but of the Church, in whose name we are permitted to teach. We may not lose sight of the fact that for our official utterances, the Church is held responsible by those whom we are sent to teach; and that, therefore, as priests in the Church of the Living God, we too must stand fast, even where our fathers stood; holding dear what was dear to them, and guarding as the most precious heritage of life, and the only heritage worth contending for, the same faith which they held, and *as* they held the same: and as laymen we must be true to the discipline of the Church of which we stand, in community life, as witnesses. In God's most solemn presence to-day, and at the moment when the Bread was broken, and the Wine was outpoured—symbols of the Lord's death and sacrifice for us—we elected to say: "I believe one Catholic and Apostolic Church." This we repeat, as an article of Faith, whenever we come together for the worship of Almighty God. As an article of Faith, I believe one Catholic and Apostolic Church, just as firmly, and just as really, as I believe in God the Father, God the Son, and God the Holy Ghost. In the acceptance of the Christian Creed, mental reservation is permitted as bearing upon one Article no more than upon another. "Dost thou believe all the articles of the Christian Faith, as contained in the Apostles' Creed," is one of the questions asked before, through Baptism, we are incorporated into the Church. And in answer to that question, you and I have said, "I do." I do believe one Catholic and Apostolic Church. The Church into which we were incorporated is

1. One; and because one, therefore it is
2. Catholic.

The oneness of the Church, as a conception of the Master's mind, is fully set forth by the figures He constantly employed: My kingdom; the vine; a field; a net; and St. Paul sets forth the same essential oneness of the Church in the following striking words: "As the body is one, and hath many members; so is Christ. Ye are the body of Christ, and members in particular." Not one figure of the New Testament bears the plural number. The Church is essentially and indivisibly one; and because one, therefore, essentially and of necessity, the Church is Catholic: "One Lord: one Faith: one Baptism: one God and Father of us all." "Go ye into all the world and make disciples of every nation, baptizing them." Every man, woman, and child who has received Christian Baptism, is a member of the one Catholic and Apostolic Church of God. Without the Will and Provision of Almighty God Himself, it is as impossible that there should be two Churches, as that there should be two races of men. God created the human race, and God determined the method through which we should become members of that race. God instituted the Church, and God determined the method through which we should become members of that Church. Physical birth makes us members of the human race; and Christian Baptism makes us members of the Church of God. No creature can become a member of the human race, save by being born; and because we cannot unborn ourselves, and born ourselves over again, we cannot create a race other than that into which we are born. No one can become a member of the Church save by being baptized; and because we cannot unbaptize ourselves, and baptize ourselves over again, we cannot make a Church other than that into which we were baptized. Essentially and indivisibly, the Church of God is one. Every man, woman, and child who has been baptized with water, in the name of the Trinity, is a member of that one Church which God did institute. Division among the members is thinkable; division of the body itself is not thinkable. As God has made of one race all men, for to dwell upon the whole face of the earth; so Christ has made of all men one Church, for to inherit through Him eternal life. The essential unity of the Church is an axiom of Christianity.

As to questions involved in this consideration, we are not interested at the present moment. This is a line of study in which each individual must concern himself; and hold himself personally responsible to the Head of the Church for the conclusions he reaches, based upon the facts in the case. The thought is a blessed one, so far as our Christian brother, who differs from us, is concerned; that the difference between the members does not, and cannot, break up the unity of the Father's Household; that he and we are still members of the same body; and through the same blessed Master, he and we may look for redemption in the last day. Let us never forget that they, who differ from us, are not answerable to us; nor may they be judged by us. To their own Master they stand or fall; and not to us, as self-constituted judges. Thank God that He has made us one in Christ Jesus; and that He has so constituted the oneness of His Church, that through no intrigue of man, and through no folly of men, can that oneness be broken.

But to push aside our brother's responsibility, is not to be rid of our own. You and I shall be held to strict account for teaching, and living, the Truth as we have seen it, and as we have accepted the same. This particular and special branch of the one Church of God to which you and I belong, demands, and has a right to demand, of us, the allegiance which we vowed we would yield when, in Confirmation we renewed the promises and vows made when we were baptized. Whether we be a Bishop, or a priest, or a deacon, or a layman, we are members of the Episcopal Church—to use the common language of the day; and as such, we are amenable to the terms of the covenant entered into when we were baptized; we stand before God and man as one who has said: "I believe all the Articles of the Christian Faith, as contained in the Apostles' Creed." As officers of the Church, we have gone a step further, and taken a solemn oath not only to receive, but to *teach*, "The Truth as this Church hath received the same." You and I are members and officers of that branch of the Church of God, which from its government, has received a particular name. The Episcopal Church, besides having a definite Faith, has also a distinct form of government. In its ministry there are three distinct orders of men, each charged with specific functions, and each is under a solemn oath—an oath taken before God and man, to discharge the obligations assumed when he was ordained. Because my Christian brother does not recognize the authority of this ministry, I am not, therefore, relieved of its responsibility. I have uttered the words of a fearful oath, and I must be true to the same. Bishop, priest, and deacon alike have sworn to accept, and to teach, "the Truth as this Church hath received the same." When I took that oath, no mental reservation was permitted, and no mental reservation was contemplated. I was not permitted to say that I would teach, as Truth, that which the Church, in her seeming infinite patience, has *tolerated:* and to justify myself in so teaching, because the Church did so tolerate: nor did I give notice, at my ordination, that, in my teaching, I would follow the leadership of certain fallible minds that had preceded me: and justify myself in this course upon the ground that the Church seems to permit such teaching. What the Church tolerates and what the Church has suffered at the hands of wilful men, is one thing: what the Church has received as the Truth is quite another thing. Our oath of allegiance is a simple one: "Wilt thou teach the Truth as this Church hath received the same?" and that can only mean the Truth as it is clearly and unmistakably laid down in the Word of God, and in the Church's Book of Common Prayer; for in these two Books alone does the Church give utterance to the Truth as she hath received the same. I may not choose my own way; I may not serve my own ends; I may not seek mine own ease; I may not shirk my own responsibility. I cannot determine what Truth, or what phase of the Truth I shall teach—I am a priest in the Church of God. Before the Church entrusted me to wear these robes, she demanded of me, in the presence of God and of

God's people: "Wilt thou teach the Truth as this Church hath received the same?" When I gave my assent to that question, I assented to a perfectly plain proposition; and it was upon the condition of that assent that the Church made answer: "Take thou authority to preach the Gospel." As a Bishop in the Church, I would not ordain to the ministry any man who felt that he could make a mental reservation in this plain condition of ordination; and a mental reservation which a man has no right to make before ordination, neither Bishop, priest, nor deacon has a right to make after his ordination.

Because these facts are not clearly understood by the people, men are sometimes over-rated; and men are sometimes under-rated. The test of a priest in the ministry of the Church to which you and I owe our allegiance, is not to be found in his learning; or in his talents; or in his ability to please the people, and satisfy certain passing whims; but in his faithfulness to the oath of his office. He is a messenger: has he delivered the message? The message is God's message. Has he, to whom its utterance was entrusted, made no alteration in its terms? He is a minister of this Church: has he received and does he teach the Truth as this Church hath received the same? Answer these questions in the affirmative—then you can trust the man, and you can honor the man; then you can be guided by the man, whether he be talented or not; eloquent or not; whether he pleases the people or not—he is a steward of the mysteries of God; he is an ordained minister of this Church, and he has been found faithful.

The law of this Church which bears with heavy weight upon the ministry, bears with equal weight upon the layman in the pews. Neither may he have his own way; nor seek his own ends; nor accept and practice that phase of the Truth which pleases his fancy. The layman is under an oath, too—an oath taken under solemn conditions: "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that you made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves *bound* to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?"

It may be that we have not thought of these things. It may be that many days have passed since we knelt at the rail; and took our oath of allegiance, and received the Church's blessing in Confirmation; still the oath was taken; and the oath was registered, in man's presence, and in God's presence. My brethren, the Church of the Living God is not our playhouse; the Church of the Living God is not our Social Club; the Church of the Living God is not our tool, to be wielded now to this end, now to that. The Church is God's Church; we did not make it, and we may not break it. Centuries before we were born, the Church was doing her work in the world; and into that Church we were admitted as members, upon the condition that we would behave ourselves; and that we would accept, not that portion of the Truth which pleased us; not that portion of the Truth which we brought into the Church with us, but "the Truth as this Church hath received the same." The test to which the layman must submit is not the test of wealth,nor of social position, nor of political party and power—but of faithfulness to the oath of allegiance; to that old vow which we took when we were baptized, and which we renewed when we were confirmed. If in these things clergy and laity alike remain faithful, then we can speak in the Church and for the Church, but under no other conditions may we stand in the communities in which we live, as witnesses to "the Truth as this Church hath received the same."

In these simple words, my brethren, I have endeavored to express to you some of the thoughts that come to me, when I try to sum up, What it means to be a Priest in the Church of God. I Am the Way, and the Truth, and the Life: said One—and, Ye are my witnesses. The multitude is everywhere, for whom Christ died; and scanning the burning wastes, pleading eyes search for some one to show us the Way. Burdened hearts, that have been taught to waver, and doubt, and deny—wearied with questioning, cry out for the Truth. Men, sick and dying; hopeless and given up to despair, crave for Life:—Ah, what means it to be a Priest in the Church of God! A Priest: a Messenger, sent to prepare the Way: a Minister and a Steward of the Mysteries of God. Out of the shadows of midnight and the storm, the prophet rises in majestic form, and with steady aim doth his finger point—not at you; nor you; nor at another: but at *me;* and with measured tone doth say over again that simple word—Thou Art the Man! And thou, the Priest in the Church of God!

Thus would I have you, my dear brethren, think some of the thoughts that come to me, when I try to sum up, What it means to be a Bishop in the Church of God. Not a Bishop merely, but your Bishop; to lift again the staff laid down by the Church's noblest, and truest, and best standard bearers: men who loved the Church, because they knew the Church; and knowing and loving, were loyal. Measure your responsibilities and mine, when we stood side by side as Priests in the Church of God. Your responsibility remains the same: and mine!

Unto God's gracious mercy and protection we commit you. The Lord bless you, and keep you. The Lord make His Face to shine upon you, and be gracious unto you. The Lord lift up His Countenance upon you, and give you Peace, both now and evermore. Amen.

A BIRTHDAY REFLECTION.

By CYRUS MENDENHALL.

"On the road of life one milestone more!
In the book of life one leaf turned o'er!"

THIS came forcefully to me a little while ago, on a birthday anniversary. These birthdays come with relentless rapidity, and in spite of our philosophy a tiny touch of sadness, for the moment, comes with them. It puts one in a reflective mood, and somehow mixes the emotions. At least it does that for me. If sad, I am also glad, and the gladness predominates. I am happy to be alive, grateful for the rich experiences of the past, and hopeful of the future. The sadness is superficial, simply a fleeting cloud, while the joy and gladness abide.

The second thought, and the wiser outlook, is that which Bryant gives us:

"What! grieve that time has brought so soon
The sober age of manhood on!
As idly might I weep at noon
To see the blush of morning gone."

You see it is utterly useless to grieve. And shall we forget that life grows better, richer, deeper?

Perhaps we have grown away from some things, but have we not come into better ones? Like St. Paul, we must "put away childish things" when we become men. Shall I regret the loss of marbles, tops, and kites? Shall I yet cry for the moon? Let these go with the mumps, the measles, and other juvenile things. Growth is our normal condition, and growth consumes time. There is no vacuum. That which has gone is filled up by that which belongs to the present. We are ungrateful if we forget this.

We are not compelled to grow old in sentiment and in thought. I like to quote Oliver Wendell Holmes, who said, "It is better to be seventy years young than forty years old." John G. Whittier felt that way, and sang—

"I mourn no more my vanished years
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again."

Of course, if as the days and months and years are added, we are growing sordid, selfish, sour, we are miserably failing, and are not "applying our hearts unto wisdom." We shrink and shrivel, we fail to grow. Like Bunyan's man with a muck rake, hoarding sticks, straws, and trash, when all the time a shining angel holds out a crown for us, the world grows commonplace to us. If the sky is less blue, the buds and blossoms less sweet, the laughter of children less pleasant, and the loves of friends, the sanctities of home are fading, do not lay it to the flight of years, but in your own vision find the faulty perspective, and in your own heart look for the wrong.

No one needs to grow cynical, sour, listless. Life is rich all along the way—rich in possibilities and in hope. As yet I am not ready to give an unqualified amen to "The Preacher's" gloomy outlook when he said, "Vanity; all is vanity."

If we are really ripening, how can we sum it up so sadly? We ought to see more as we know more. From "dust speck to suns infinitely sweeping through measureless space" all is wonderful, all tells us of a God who careth for us.

Other reflections come to me. "The vision is for many days." These added years should make me more patient, more pure, more trustful. In a word, more Christ-like, and thus God-like.

Glad am I to be alive. We are living in the best days the world has ever known. And when we give up this for a larger, fuller life,

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of win."

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*The Church of the Apostolic Days.*

Part II.

By the Rev. ELMER E. LOFSTROM.

THE APPEAL TO CAESAR.

FOR THE TENTH SUNDAY AFTER TRINITY.

Catechism: Ninth and Tenth Commandments. Text: I. Cor. xv. 58. Scripture: Acts xxiv. 23-27; xxv. 1-12.

IN THE last passage studied, we saw St. Paul before Felix. To-day we see *Felix before St. Paul.* Between verses 23 and 24 there comes a journey made by Felix, from which he returned accompanied by the wife of Azizus, prince of Emesa, Drusilla, a daughter of Herod Agrippa I., a beautiful Jewess about twenty years old. She had made her husband a Jew, and herself kept up the forms of religion in which she had an intellectual interest which, however, did not extend to the heart. Before the corrupt Felix and this sinful woman, St. Paul was invited to speak "concerning the faith in Christ." You may well imagine what Felix and Drusilla expected to hear when they issued the invitation; an account of the history of the faith, all the more interesting because given by one of its most able adherents; but nothing which could possibly apply to or appeal to themselves. From the main heads given (v. 25) you may also imagine something of the sermon they heard. "Righteousness" and "self-control" were preached to the guilty pair, not as an abstract doctrine affecting the followers of Jesus alone, but as related to the "judgment to come." *The effect of the sermon* which the hearers could not but apply to themselves, is worthy of notice. *Drusilla,* the Jewess, keeping up the forms of religion in spite of a sinful life, *sits unmoved,* complacently trusting in the virtue of the outward forms carefully observed. The sinful religious person is in a more hopeless condition than others, because his conscience is seared over as with a hot iron. *Felix trembled,* and had his fear been allowed to work out into repentance, he might have been converted and changed. Instead, he put it off for another time, which never came. The convenient season for again hearing St. Paul came often, but his conscience was not again so stirred. Decision for Christ and conscience is delayed at the peril of the soul, for fears allayed result in "hardening."

For *two years* St. Paul was unjustly detained as *a prisoner* by Felix, because he would not give a bribe. Felix did many things which were unfair and displeasing to the Jews, so it was from no fear of them that he kept St. Paul chained to a Roman soldier. He hoped to force a bribe, but he did not reckon on the power of the new faith to keep a man from doing violence to his conscience.

Felix finally overreached himself, and a series of flagrant acts of injustice against the Jews resulted in his impeachment by them and his recall to Rome. His being "willing to shew the Jews a pleasure" by leaving St. Paul bound when he returned, was a poor attempt to propitiate the outraged Jews.

Felix was succeeded by Porcius Festus in 60 A. D. The latter was Procurator for a short time only, but seems to have been a man of worthy character. Ananias the High Priest had in the meantime been succeeded by Ishmael, but the new leader of the Jews took up the case against St. Paul with quite as bitter zeal as had the old. The hatred of the Jews for St. Paul was a settled, bitter hatred not easily allayed. Their case against him was the first one which they brought to the attention of the new Governor, when, immediately upon his accession to office, he came to Jerusalem and interviewed the High Priest. They had a well-laid plan to dispose of St. Paul by means of sicarii if they could have induced the governor to order St. Paul brought from Caesarea to Jerusalem. Their plan failed, because Festus acted with dignity and in the interests of justice. St. Paul was guaranteed a fair trial, and the Jews had to appear at Caesarea against him.

When it came to *the trial,* they tried to impress Festus with the dangerous character of the prisoner by bringing many charges against him, but without witnesses; a fatal mistake in a Roman court honestly conducted. St. Paul's defense is a plea of innocence in regard to the three different things of which the Roman law might take notice. He had done nothing against the law of the Jews, he was innocent of the charge of bringing Gentiles beyond the forbidden wall in the Temple, and he was moreover free from offense against the Emperor. Undoubtedly St. Paul pointed out, as he had done in his former trial, that there was an absence of witnesses, which made his conviction impossible. And it seems probable that the Jews' answer in rebuttal was that they could furnish witnesses at Jerusalem but not at Caesarea. Festus, of course, had no knowledge of the case except as it was presented in the trial. He was willing to be fair to the Jews, and not knowing of the former plot of the forty Jews or of the intense hatred which had made necessary the prisoner's repeated rescues by the Roman soldiers, he probably did not realize how much danger there would be to St. Paul in a transfer of the case to Jerusalem. He accordingly proposed the change to St. Paul. Just what he meant by his proposal is not certain. St. Paul's answer seems to indicate that the new trial was to be before the Sanhedrim, but under the supervision of Festus. St. Paul was not afraid of a fair trial, but he realized the danger of going back among his unscrupulous enemies, especially when the governor was ignorant of the greatness of the danger that would threaten his prisoner. The apostle therefore once more fell back upon his rights as a Roman citizen, and pronounced the magic word that at once took his case out of all the machinery of the province. He appealed to Caesar, and after a brief consultation with his council or cabinet, in which it was shown that no ground existed for a refusal of the appeal, Felix pronounced the decision of the court: "Thou hast appealed unto Caesar; unto Caesar shalt thou go."

For nearly two years, St. Paul had been a prisoner at Caesarea. In spite of the vision of cheer which had promised that he should yet bear witness at Rome also, it must have been trying to his eager spirit to be thus forced to abstain from the active pursuit of his preaching of the Kingdom in new places. Yet *we must not think of those long and dreary months as months of inactivity.* His friends were admitted freely to his presence, and we may be very sure that St. Paul lost no opportunity to make known his message. The continued hatred of the Jews is an indication that his imprisonment did not entirely kill his influence or stop his work. Personally, too, it is very probable that the enforced rest was not without much benefit to the apostle after the strain of the ceaseless activity of the last few years. Moreover, the quiet hours of his confinement gave him an opportunity for study and thought. It was during this period that tradition places the writing of St. Luke's Gospel under his personal care and direction. If so, we can place the permanent result to us of this period second in importance to no other like period in the life of the great apostle.

It is worthy of notice that *St. Paul must have known what would be the effect of his appeal to Caesar.* It was made with the full consciousness that it meant the long hoped for journey to Rome, although as a prisoner instead of going as a free man. Perhaps he had already learned that being a prisoner did not so seriously interfere with his work. He accordingly accepted this opportunity of being sent on his way in the fulfilment of his plans, by those who little thought that they were so working out the expressed designs of Providence.

LIFE-RESTS.

"There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of our tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat time with unvarying count, and catch up the next note true and steady, as if no breaking place had come between. Not without design does God write the music of our lives. Be it ours to learn the tune, and not to be dismayed at the "rests." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God Himself will beat the time for us. With the eye on Him, we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long He waits for us to learn the lesson!—*Ruskin.*

Our ideals are framed, not according to the measure of our performances, but according to the measure of our thoughts.—*A. J. Balfour.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PROPOSED CANON OF MARRIAGE AND DIVORCE.

To the Editor of The Living Church:

BY FAR the most revolutionary proposition set forth by the Joint Commission on the Revision of the Canons, is the omission from the new draft of canons of any or all disciplinary law touching those who have married "otherwise than as God's Word doth allow." The change thus proposed by the Commission is sweeping, radical, and far-reaching. It seems on the face of it to indicate, and may in result mean, that even such measure of discipline in this matter as has been attempted in the past, will now be abandoned by the Church, if this proposition of the Joint Commission shall be ratified in the General Convention soon to assemble.

The Bishop of Vermont, in his recent charge, entitled "Ecclesiastical Discipline," has sounded a note of alarm; and, in view of the fact that he is a member of the Commission, we conclude that this proposal comes before the Church with his emphatic disapproval. Without delay it will be well for those who are to sit in General Convention to secure and to study with care Bishop Hall's charge, now advertised in our Church papers; and one might hope that many others of the clergy and laity will avail themselves of the valuable help thus offered them, in equipping themselves for the manifest duty which rests upon them, to locate their conviction speedily in this matter of gravest moment.

The new Canon (36) "Of the Solemnization of Matrimony" proposes a splendid advance so far as the use of the Prayer Book Office is concerned, in strictly prohibiting priests of the Church from officiating at the marriage of any person who "has been, or is, the husband or the wife of any other person then living," one exception alone being granted, namely that which has to do with "cause existing before such former marriage." This would seem to suggest advance all along the line, or at least no backward step in the disciplining of those who defy the law of the Church, thus finally and explicitly enunciated.

What a surprise to find such advance in one direction qualified, almost nullified, by an apparent retreat in another direction. Are we to conclude that under the Revised Canons, if adopted as they stand, the Church will negative her witness as regards the Solemnization of Matrimony, by ceasing to discipline those of her children who in their marriage defy the law of Christ? Is it realized that under the Revised Canons, if adopted, as Bishop Hall tersely puts it, "parishioners might ask their clergyman to solemnize their marriage; this he would be bound to refuse to do, if either of them had been divorced for any cause, guilty or innocent; they could go to a neighboring minister of some other religious body, or to a civil magistrate, be married, and present themselves at the altar next Sunday, and the clergyman, who had refused to bless the marriage, could not refuse to give persons so married the Holy Sacrament, leaving to them the responsibility of contracting and living in a union which the Church would not sanction"?

May it not be reasonably hoped that if the disciplinary enactment cannot be lifted now to the high plane of agreement with the canon of solemnization, at least it will be left as it is, that the duty of the priest to protect the altar may still in some measure be set forth with clearness?

Evidently the thought of the Joint Commission is that possible questions of discipline touching those who have married "otherwise than as God's Word doth allow," shall be dealt with hereafter, if the Revised Canons be adopted, under the Rubrics which stand at the head of the Communion Office. This we infer from §11 of Canon 37: "When a person to whom the Sacraments of the Church have been refused, or who have been repelled from the Holy Communion under the Rubrics, shall lodge a complaint with the Bishop, etc."

With regard to this, Bishop Hall has said:

> "Reliance on the rubric would mean that the responsibility of taking any steps would be thrown on each parish clergyman, however young or inexperienced or subject to pressure from influential persons; if the congregation were not offended, he might not feel authorized to take action. People would certainly resent the application of a rule concerning 'notorious evil livers' to persons, otherwise entirely respectable, who had contracted a marriage not allowed by God's Word, but sanctioned by the civil law. Such cases need special enactments. The likelihood of varying standards and rules in different Dioceses, if discretion were granted by canon to the Bishop, has been made much of; surely this certainty of different action under the rubric in different parishes, perhaps in the same Diocese or city, would be far worse."

Furthermore, it needs to be remembered that long ago these Rubrics were found to be, and were declared to be, insufficient to secure a proper disciplining of communicants who offend in the matter of marriage. Clearly such was the case, else no need would have been felt for the present Canon of Discipline. Even now certain of the reverend clergy are extremely reluctant to move in this matter. With the less explicit direction of the Rubric, it might easily come to pass that the majority of those within the Church who marry "otherwise than as God's Word doth allow," shall continue unreproved to present themselves regularly at the altar as communicants in good standing. Already some of the clergy are professing satisfaction over the relief from unpleasant duty promised to them in the Revised Canons, if adopted. The present time is most inopportune for any change in this matter, which may be bent in the direction of a relaxed discipline.

Bishop Hall's anxiety over "young and inexperienced" priests called to exercise responsibility without the guidance of specific canonical direction, is altogether warranted in view of the fact that it is more and more common nowadays to place "the recently ordained" in charge of our largest and most influential parishes.

Grave fear is justified, that this change proposed by the Joint Commission, if adopted, may lead to deplorable results. Many conscientious priests will be discouraged in their effort to guide and guard the flock, and thereby the ministry will be made even less attractive that it now is, in the eyes of righteous young men. Not all the laity by any means will welcome what must appear to them a change that will help to make more difficult the Church's exercise of godly discipline. With no specific canon to set forth clearly the priest's duty, a varied practice may spring up and prevail, which will lead not only to the confusion of people's minds, but also to that "different action in different parishes" which Bishop Hall so justly dreads. Should such fear justify itself in result, the injury to the Church will be irreparable.

These words of Bishop Hall will evoke a like response from many souls:

> "While my strong personal conviction is in no way weakened, that according to Christ's mind no divorced person has a right to remarry during the lifetime of the former party, yet I would prefer the retention of the old canon with its imperfections (some of the ambiguities might be cleared) to the sacrifice of all the canonical discipline we now have in the matter for the sake of a refusal to bless the re-marriage of an innocent party to a divorce."

E. W. Worthington.

To the Editor of The Living Church:

I WOULD like to direct attention to the views of the late Dr. Richard Wilmer, the venerable and revered Bishop of Alabama, upon the subject now agitating the mind of the Church. He expressed himself to me, in the city of Washington, a year or two before his death, very decidedly and very earnestly in opposition to the proposal to incorporate the rigorist, *i.e.*, the Roman, view in the canons of the Church. He held that our Lord permitted re-marriage after divorce to the innocent man or woman, whose marriage relation had been outraged by adultery. Besides the authority of Scripture, which he considered clear and unquestionable, he supported his view by an appeal to the sense of justice in every man's bosom. I recall the indignation with which he repelled the idea that a young man, whose wife had grossly violated her marriage vows, and so blighted his life and destroyed his home, should be told by the Church: "You shall never have wife, or home, or children again, with my consent. You shall continue celibate to your dying day, though you live to be four-score; or, at least, if you do marry, you shall not have the blessing of your Mother, the Church, but shall be under the ban all your days, because you seek to establish again for yourself a happy home."

The venerable Bishop inveighed against such a course with

vehemence, declaring it would be an outrage on nature and justice, as well as a repudiation of the teaching of Christ.

May I ask, in this connection, of my fellow deputies to General Convention, Are we in our canonical legislation to take no account of the suggestions of reason and justice, which are the expression of the law of nature, which is also the law of God? The late Dr. Franklin, for many years an honored member of General Convention, said: "If we would succeed in enforcing any canon law, we must show that it is based on sound principles."

Now the voices of reason and of justice are on the side of those who would grant the liberty of re-marriage to such as have suffered the cruel wrong of adultery. Adultery is "the one cause which destroys marriage physically by confusion of blood. It is the one cause which takes away the very ground of the mutual contract, and makes its continuance impossible. It is the one cause which destroys the social or civil contract, because it ruins the family, on which society and civil government are based."

In a private letter to the undersigned, a dignitary of the Church of England, a Canon of one of the great Cathedrals, says:

"My own conviction is, that as the law of matrimony laid down by our Lord is one of the credentials of the Christian religion, so the single exception, which He makes, is a not less striking credential, savoring as it does of eternal justice and obvious fairness to all. I do not hesitate to say that if no provision were made in the Christian system for such cases, a very weighty argument would be furnished to the skeptic by the omission."

Our present Canon, defective as it is, embodies the principle of justice and fairness, corresponds with the teaching of Christ in the Gospels, as the early Church understood it for 300 years, and as a great majority of the greatest modern scholars have understood it, and has made this Church of ours the recognized leader in the movement of reform of our marriage laws in the United States. It has been our law for nearly a century. Shall we abandon it, for a canon which confounds the innocent with the guilty, abdicates the function of the Church as a dispenser of Christian discipline, and throws away our leadership in this great reform?

Randolph H. McKim.

RAILWAY RATES TO GENERAL CONVENTION.

To the Editor of The Living Church:

AS INQUIRIES are beginning to be made respecting railway rates for the approaching General Convention, will you kindly allow me to say that the arrangements are not yet quite completed. The delay has arisen from an effort to secure lower rates than usual, and such rates are likely to be granted. As soon as possible full information will be sent to all Bishops, deputies-elect, and alternate deputies-elect; and to all others who may request it. Charles L. Hutchins, *Secretary.*

Concord, July 19.

THE STATE UNIVERSITY OF IOWA.

To the Editor of The Living Church:

WILL you kindly allow space to ask the clergy in Iowa to please forward to the Rev. W. D. Williams, rector of Trinity Church, Iowa City, the names of students from their parishes, respecteively who intend to attend the State University? A letter of introduction given to the student will contribute much toward making him feel at home in his new environment.

It is earnestly hoped that arrangements may be made in the early future to establish a Chapter House in connection with Trinity parish for young people of the Church who shall hereafter attend the University. There are about seventeen hundred students annually enrolled, many of them are children of the Church.

Respectfully,

W. D. Williams.

THE OPENING SERVICE OF GENERAL CONVENTION.

To the Editor of The Living Church:

AMID the many suggestions you are receiving with respect to the subjects to be discussed at the forthcoming meeting of General Convention, may a word be permitted with regard to some much-needed reforms in the conduct of the meetings themselves?

I have particularly in mind the need for the restraint of irreverence in the House of God on the part of both clergy and laity attending the opening service.

As long as the business sessions are held in the church itself, I suppose a good deal that is unseemly and provocative of irreverence must be unavoidable. But one thing could at least be avoided, and that is the irreverent forgetfulness during the half-hour or so prior to the commencement of the opening service, which practically turns the church into a reception room for the delegates and their friends. My experience is, I confess, limited, but I shall not easily forget the shock received at the last General Convention, when I realized that the half-hour before the celebration of the Holy Mysteries and a singularly impressive moment in the Church's history, was being given over to loud-voiced gossip and the introduction of friends, scarcely restrained even by the entry of the episcopal procession. This was not the fault of those to whom the arrrangements for the service were due (unless it may be said they could have suggested to the organist a voluntary loud enough to drown the babel of voices below), but it was due largely to clergy who, in their own churches would have been the first to rebuke conversation or moving about from pew to pew. What must be the reflections, under such circumstances, of an outsider who comes to see our Church in her ideal dignity and solemnized by the sense of her national responsibility for faith and order?

It seems almost a pity that the Holy Eucharist could not be celebrated for the whole Convention in the quiet of the early morning with some simple, devotional address as would prepare it for its labors, and that the more public opening service should not rather be a grand service of praise in some large public hall, with massed choirs and military bands and all the clergy, vested and arranged by Dioceses, in procession. Such a service would be a wonderful object lesson to the general public as showing the strength and completeness of the Church.

But, with matters as they are, surely the present opening service and the minutes preceding it, need not be shorn of our accustomed reverence and devotion for the sake of hastening by an hour or two the meeting of friends and exchange of news.

I do hope it does not seem priggish to write this; but I have as yet seen no reference to the subject, and feel its importance.

I am, yours sincerely,

Herbert H. Gowen.

Trinity Church, Seattle, July 16, 1904.

MR. JOHNSON'S "RITUAL AND CEREMONIES."

To the Editor of The Living Church:

IN YOUR review of my pamphlet on *The Ritual and Ceremonies Connected with the Celebration of the Holy Communion,* there is quoted as from me a statement, which I desire to repudiate. Reference is made in your review to "the *Directorium Anglicanum* and *The Priest to the Altar,* against which earlier works Mr. Johnson well observes that Dr. McGarvey's is 'a wholesome revolt.' There is no such statement in the pamphlet. There is nothing to justify the supposition that I regard Dr. McGarvey's book as "a wholesome revolt" against any possible earlier publication.

To *The Priest to the Altar* there is no allusion in my paper. It is not within my reach, and I have no full recollection of its contents; but I should be sorry to have it supposed that I had uttered a word in disparagement of it.

Burlington, Vt., July 22, 1904. George B. Johnson.

[In giving the title *The Priest to the Altar,* our reviewer had reference to the work of the late Orby Shipley, which Mr. Johnson refers to as "Mr. Orby Shipley's elaborate manual." Not forgetting Dr. Liddon's volume bearing that title, it was our recollection that the same title was given to Mr. Shipley's book and was, we supposed, that referred to by Mr. Johnson. We say frankly that we gave the title only from recollection and cannot now verify its accuracy, not having access to the volume and not being able at the moment to find reference to it by title in any available bibliography. Perhaps we are mistaken; at any rate we had no intention of referring to Dr. Liddon's work, which of course is of different character entirely.—Editor L. C.]

To the Editor of The Living Church:

YOUR issue of the 23d instant contains a review of *The Ritual and Ceremonies Connected with the Celebration of the Holy Communion,* by my old friend, the Rev. George B. Johnson, M.A., and a question arises as to the accuracy of one of his statements.

On page 34, Mr. Johnson writes:

"Mr. McGarvey gives these directions after the words, 'This is

my Body, which is given for you; Do this in remembrance of me,' have been pronounced: 'Then the Priest raises his head [he had been 'standing with head and body moderately bowed down'], and holding the host between his thumbs and forefingers over the paten, the other fingers being close together and extended . . . he genuflects on the right knee to the floor, rises and reverently elevates the host in a straight line over the paten, so that it may be seen by the people, keeping his eyes fixed attentively upon it. After holding it elevated for an instant, he reverently lowers it with both hands, but when near the paten he withdraws the left hand, and with the right hand places it upon the paten. Then . . . he genuflects and rises.' "

"These directions are derived from the missal. Mr. McGarvey would seem to have forgotten that these or like ceremonies were explicitly abolished in the first Prayer Book of Edward VI.: 'These words before rehearsed [the words of consecration] are to be said turning still to the Altar, without any elevation, or shewing the Sacrament to the people.' Having been thus explicitly abolished, they cannot be lawfully restored without the action of the General Convention."

My question is, Can a ceremony which did not exist be abolished?

William Maskell, in his work, *The Ancient Liturgy of the Church of England According to the Uses of Sarum, Bangor, York and Hereford, and the Modern Roman Liturgy,* at page ciii., states:

"Still it is not to be forgotten that the ancient English Uses do not contain such a rubric, as does the modern Roman missal, viz., immediately succeeding the pronouncing of the words: *'Statim hostiam consecratam genuflexus adorat.'* "

If this is correct, it would seem that there was no such ceremony as genuflecting after the words in the English Church, and, therefore, how could it be abolished? This ceremony, which is seen in some of our churches, it would seem, is anything but Anglican, and is distinctly Roman.

Harrisburg, Pa. JAMES M. LAMBERTON.

AS TO THOSE ABOUT TO ENTER COLLEGE.

To the Editor of The Living Church:

THE College Committee of the Brotherhood of St. Andrew is anxious to get the full name, home address, and full College or School address, of every Church man or boy who intends to enter any College or boarding school in the United States next autumn, and to know as to each whether he is baptized, confirmed, and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society, or the rector of the nearest parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or Church school influences to College or boarding school.

Parents and rectors will confer a great favor on us and, we hope, be of great service to their sons or parishioners, if they will give us the fullest and promptest information. We especially desire the exact address of the young man's future room in college, because in the larger colleges it is some weeks after the term begins before a particular man can be found easily unless his room is known.

Trusting that you can find space for this letter in your columns, we remain Very respectfully yours,

ROBERT H. GARDINER, *Chairman.*
PERCY G. WHITE, *Secretary.*

Gardiner, Maine, August 1, 1904.

EARLY MALE CHOIRS IN AMERICA.

To the Editor of The Living Church:

YOUR article under "Music," in issue of July 23d, suggests the following:

Although I cannot recall connected personal data respecting the early use of the Choral Service or the introduction of "boy choirs," I was present at a practising of a mixed choir (men and boys) in Trinity Church, New York, on a week-day afternoon, I think, before the year 1850; and the fancy has been long fixed in my memory—and often expressed—that the occasion was among the first, if not the very first, occurring up to that date.

The Rev. J. H. Hopkins, Jr., was the promoter of the movement, and, if I mistake not, the instructor and leader of the practising.

Evening Prayer was, at that day, always offered in Trinity, at 3 o'clock every afternoon; and, dear Mr. Editor, it was the Prayer Book's own sacred appointed service, without uncalled for abbreviations or extemporized additions, as it may always be found in Trinity Church. I remember well how delightfully the service was given, and, I think, those lucky enough to possess a file of good old Dr. Seabury's *Churchman,* covering the proper date, would find that it was well appreciated.

Winston, N. C., July 23, 1904. HENRY D. LAW.

MORE LOGIA OF CHRIST.

Egypt Exploration Fund: Graeco-Roman Branch. New Sayings of Jesus and Fragment of a Lost Gospel from Oxyrhynchus Edited with Translation and Commentary, by Bernard P. Grenfell, D.Litt., M.A., Lucy W. Drexel Gold Medallist, and Arthur S. Hunt, D.Litt., M.A. With one Plate and the Text of the Logia Discovered in 1897. Oxford University Press, American Branch, New York. Price, 40 cts. net.

The above title is abundantly descriptive of a valuable pamphlet which we ought to have noticed more promptly.

Our readers will remember the publication seven years since of eight "Logia" discovered at Oxyrhynchus by Messers Grenfell and Hunt, and the deserved importance attached to the discovery. We have here five more "Logia" discovered in the same locality, and belonging probably to the middle or end of the third century. The new sayings appear to constitute the beginning of a collection. The papyrus is badly mutilated, and consequently the text is more or less conjectural. It is edited with painstaking care. The editors do not believe that the sayings can be associated with any particular sect. They appear to have been received in Upper Egypt as genuine utterances to St. Thomas.

We subjoin the translation offered by the editors:

Introduction: "There are the (wonderful?) words which Jesus the living (Lord) spake to . . . and Thomas, and he said unto (them), Everyone that hearkens to these words shall never taste of death."

1. "Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest."

2. "Jesus saith (Ye ask? who are those) that draw us (to the kingdom, if) the kingdom is in Heaven? . . . the fowls of the air, and all the beasts that are under the earth or upon the earth, and the fishes of the sea, (these are they which) draw you, and the kingdom of Heaven is within you; and whoever shall know himself shall find it. (Strive therefore?) to know yourselves, and ye shall be aware that ye are the sons of the (Almighty?) Father; (and?) ye shall know that ye are in (the city of God?), and ye are (the city?)."

3. "Jesus saith, A man shall not hesitate . . . to ask . . . concerning his place (in the kingdom. Ye shall know) that many that are first shall be last and the last first and (they shall have eternal life?)."

4. "Jesus saith, Everything that is not before thy face and that is hidden from thee shall be revealed to thee. For there is nothing hidden which shall not be made manifest, nor buried which shall not be raised."

5. "His disciples question him and say, How shall we fast and how shall we (pray?) . . . and what (commandment) shall we keep . . . Jesus saith, . . . do not . . . of truth . . blessed is he . . ."

The question as to whether these are indeed genuine sayings, or at least contain genuine traces of such sayings, is difficult. It cannot be answered with finality.

The Fragment of a Lost Gospel discovered in the same place is very brief. It reads as follows:

"(Take no thought) from morning until even nor from evening until morning, either for your food what ye shall eat or for your raiment what ye shall put on. Ye are far better than the lilies which grow but spin not. Having one garment, what do ye (lack?) . . . Who could add to your stature? He himself will give you your garment. His disciples say unto him, When wilt thou be manifest unto us, and when shall we see thee? He saith, When ye shall be stripped and not be ashamed." . . .

" . . . He said, The key of knowledge ye hid; ye entered not in yourselves and to them that were entering in ye opened not."

The resemblance of this fragment to certain passages in the canonical Gospels is apparent. It seems to be affiliated with the Synoptic Gospels, is perhaps a free abbreviation of St. Matthew and St. Luke. The editors date its context prior to 150 A. D., and consider that it is closely related to the uncanonical Gospel according to the Egyptians.

The mound at Oxyrhynchus is much of it still unexplored. The possibilities of further discovery are very great. Surely the Graeco-Roman Branch of the Egyptian Exploration Fund deserves ample support. FRANCIS J. HALL.

I SUBMIT that duty is a power which rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence; it is the shadow which cleaves to us, go where we will, and which only leaves us when we have the light of life.—*W. E. Gladstone.*

Literary

The Church and Its Organization in Primitive and Catholic Times. An interpretation of Rudolph Sohm's *Kirchenrecht.* By Walter Lowrie. Vol. I., *The Primitive Age.* New York: Longmans, Green & Co., 1904.

The Rev. Walter Lowrie, best known as the author of an admirable introduction to *Christian Archaeology,* has recently published an important study in the development of the early Church. It is described as an "interpretation" of the work of Dr. Rudolph Sohm, Professor in the Juristic Faculty of the University of Leipsic. Sohm published, twelve years ago, the first volume (*Die Geschichtlichen Grundlagen*) of a history of the development of ecclesiastical law (*Kirchenrecht*). The results of his investigations have given "at the very least, a new point of departure for all future investigations into the character of primitive Christianity and the development of the Catholic organization." Mr. Lowrie interprets his position to English readers, but interprets in free fashion. "I defend in the main the same thesis," he says, "but I defend it in my own way."

The thesis stated shortly is, that "Catholicism is Christianity *legalized.*" "In the subjection of the Christian society to the terms of a legal constitution, Sohm sees the essence of Catholicism." This may be compared with Baur's thesis, "Catholicism is Judaistic Christianity Paulinized," or Ritschl's, "Catholicism is Christianity Hellenized." All agree that Catholicism is a perversion of Christianity, however much they differ as to the character of the perversion, its date, and the manner of its accomplishment. The Sohm theory aims at defending the spirituality of the Church, but makes certain presuppositions concerning spirituality which most are unable to accept. "The ecclesia is a spiritual entity, transcending the norms of human societies, among others the norm of law." "The Body of Christ has its organs, but it is impossible that its organization be of a legal nature." "The word *ecclesia* expresses . . . . simply a dogmatic value-judgment." It is admitted that the legalizing perversion began in the first century, that it was general, and that it occasioned no controversy. These admissions distinguish this theory from others with which it might be compared.

The volume of Mr. Lowrie's now published deals with the character of the primitive Church before its corruption by "legalization." The main points of the argument are the following: The character of the Church best appears from our Lord's saying, "Where two or three are gathered together in My Name, there am I in the midst of them." His Presence determines the presence of the Church, and this is guaranteed to any assembly of two or three. Tertullian interprets this, "*Ubi tres, ibi ecclesia,*" "Where three are assembled, there is Christendom." The two or three constituting "Christendom" had of necessity a "charismatic organization." Functions of leadership were discharged not by officers specially appointed, but by the more charismatically endowed of the two or three. On the whole, primitive Churchmen were much like Quakers. In the second century they "turned Episcopalian."

The proof of this position, which is of crucial importance, is the least forcible part of the book. It abounds in *a priori* reasoning, and leaves a confused impression of the nature and purport of the evidence, where there is most need for clear marshalling of facts. The theory of the development of the ministry—which is most suggestive—can not be fairly judged until the appearance of a second volume. The assumption underlying the whole argument is that spirituality is necessarily individualistic. Primitive Christianity is depicted as a condition of anarchy tempered by amiability.

Most people will have difficulty in seeing that the first century evidence is only to be explained on this hypothesis. Most will be staggered by the practical consequences of its acceptance. What must we do to revert to the "charismatic organization" of the primitive age? Mr. Lowrie makes a suggestion, but it conduces to pessimism. "Let denominationalism (legalized Christianity) proceed to the utmost limit of separation; let it divide and re-divide till it reaches the unit of the Church, the individual till it learns no two Christians in one denomination, but each a denomination in himself . . . . subject to no law, but that which by the Holy Ghost, he recognizes as the law of God for the whole Ecclesia." The political counterpart of this is philosophical anarchy. We are scarcely reassured by being told that *meekness* is "the specific cure of social disorder in the Ecclesia." "For the effectual working of a charismatic organization—an organization without law—the virtue of lowliness and meekness is manifestly indispensable." Quite so! But when Mr. Lowrie adds, in italics: "*It is also sufficient,*" we confess ourselves skeptical on practical as well as on theoretical and historical grounds.

Mr. Lowrie is a free lance, and tilts against some points in all the more commonly accepted theories. While he confirms details in all of them, he is, on the whole, in opposition, and will not expect suddenly to convert many to his way of thinking. His book bristles with disputable points, but his single-minded zeal for truth must commend him to every reader. He has learning, independence, and fair-mindedness, and while his work is probably more valuable in its study of details than as a defense of his general position, it is without question one of the best studies in Christian origins yet made by any American writer.

F. J. Kinsman.

The Theology of the Old Testament. By the late A. B. Davidson, Professor of Hebrew and O. T. Exegesis, New College, Edinburgh. New York: Charles Scribner's Sons, 1904.

The latest volume of the International Theological Library was not ready for the press at the time of Dr. Davidson's death. It has been edited from his manuscripts by Dr. Salmond of Aberdeen. It goes without saying that anything of Dr. Davidson's is a valuable contribution to the knowledge of the Old Testament, although it appears plainly that he had not given his work its final form. The first chapter promises "to divide the history into periods, to cut it into zones, as it were, and examine in each of these zones the whole religious thought of the people during the period"; a method "which preserves better the historical character of the study." This was not done. The editor tells us that Dr. Davidson abandoned the plan because of the impossibility, in the present state of knowledge, of giving even approximate dates to most of the Old Testament books. "He had an increasing distrust of ambitious attempts to fix the date of every separate piece of Hebrew literature, and link the ideas in their several measures of immaturity and maturity with the writings as thus arranged. He became more and more convinced that there was no solid basis for such confident chronological dispositions of the writings and juxtapositions of the beliefs." The plan followed is that of grouping points of Old Testament teaching under the usual heads of systematic theology, and without which he once considered "somewhat too abstract for a subject like ours." Beside this indication of change of plan, there is, in the many repetitions, natural to a series of lectures dealing with kindred subjects, another reminder that the author could not give the finishing touches to his work.

The book makes no novel contribution to the study of Old Testament doctrine. It is not manifestly superior to several similar books which have appeared in recent years. It gives a judicial statement of the data of problems, and displays the sober caution and suspense of judgment which characterizes all of Dr. Davidson's work. Accepting as demonstrated certain general opinions as to the periods when the main portion of the Old Testament assumed their present form, he commits himself to no hypotheses which are unsupported by positive evidence. He is keenly critical, but always conservative. The new volume of the International Theological Library is not a striking one, but it possesses the special interest which attaches to the last work of a justly honored teacher.

F. J. Kinsman.

The Evolution of Theology in the Greek Philosophers. By Edward Caird, LL.D., D.C.L., D.Litt., Master of Balliol College, Oxford, etc. Glasgow: James MacLehose & Sons. Two Volumes. 1904.

These volumes contain the Gifford Lectures, delivered by their learned author in the University of Glasgow in Sessions 1900-1 and 1901-2. Their general theme is the dualism with which the ancient philosophy so hopelessly grappled, which potentially is solved by the Incarnation and the Christian Faith, but which practically is still in process of correction. We refer to the opposition between the universal and the particular, the eternal and the transient, the absolute and the contingent, God and the world, mind and matter. If they are not two independent principles, what is that transcendent conception under which reason can include them, and realize the unity required by its very nature?

The author, in the first lecture, having defined theology as the reflective form of the religious consciousness, notes the difficulty of reconciling reason and faith, if one of them is conceived as superior to, or independent of, the other. But he discerns in the idea of evolution the dawning of the proof that they cannot be essentially antagonistic, and the promise that ultimately their identity will be realized; for the same reason is at work in both the reflective and the unreflective movement of man's mind, and, according to the analogy of organic evolution, their conflict can only issue in coöperation under higher forms of life, and develop into more concentrated unity. He proceeds to map out three stages in the evolution of theology; the first including the Greek philosophers; the second, the Christian theologians to the Renaissance; and the third covering the modern period. The first stage represents free reason; the second, reason shackled by faith; and the third, reason in conflict with faith, to issue in reasonable faith and believing reason.

The father of theology, strictly speaking, was Plato, and seven lectures are devoted to the evolution of his thought throughout his dialogues in order. The conception of an absolute principle of unity in the universe, which was established by Xenophanes, was idealized and spiritualized by Plato, who developed the teleological theory of Socrates. But Plato limited the notion of reality to the rational or self-determined, and disposed of material objects as mere appearances. He failed, therefore, to connect by any logical consistence the sensible world with the Absolute Intelligence.

Aristotle's relation to Plato is one, not so much of contrariety in results, as of difference in method. The tendency of Plato was to unify; of Aristotle, to distinguish. But the fact that Aristotle gave a distinctly positive character to matter, without being able

to include it under the term of unity, carried him to a more emphatic dualistic position than even Plato occupied.

The general character of the Post-Aristotelian philosophy is then described as a reaction into a wholly different mode of realizing unity. The two terms of the philosophy of Plato and Aristotle were the universal and the particular, which they could not reconcile. The Epicureans ignored the first, and based their doctrine solely upon experience, as opposed to abstract truth and reason. On the other hand, the Stoics became equally unbalanced in their grasp upon the universal reason and Divine immanence, the conception of which they developed into a kind of pantheism. Both of these philosophies were subjective and individualistic, and aimed at a method of practical life and private satisfaction. The fact is that the idea of the State as the mediating element in religion and morality was now lost owing to the Macedonian supremacy and the dependent position of the Greek cities. Men were forced upon their own resources, without a resting point in external authority and the social order. Another form of reaction, however, was that of the Sceptics, who dogmatized that truth is unattainable. The Epicurean philosophy, although not without some bearing upon theological thought, soon began to turn away from religion, and the Sceptics were distinctly anti-theological. The author passes them by to dwell at some length upon the Stoics. We find his four lectures upon the philosophy of the Porch a fascinating part of his second volume.

The origin of the Stoic philosophy was in the synthesis which Zeno made of the two extremes represented by the Cynics and Megarians. Antisthenes developed the Socratic doctrine that the ends of moral life must be self-determined, and not dictated by external authority, into a violent extreme in which he ignored the further teaching of Socrates that the one thing needful in moral life was the self-determination of conduct according to universal principles. On the contrary, the Megarians were extreme Realists, as the Cynics were extreme Nominalists. As the Cynics taught that the end of all action was the independence of the individual, the Megarians held the end to be found in a pantheistic absorption in the Absolute, a merging of the individual in the universal. The one represented an over-free activity, the other denoted an apathy and extinction of personal life. But the Stoic "discovered that the deepest, and, in a sense, the most individual experiences of humanity, are the most universal." "The inmost secret of each man's heart is the secret of the whole world, and if we only go deep enough we can evoke an echo in every breast." "It is this apparent paradox that the most individual is the most universal which the Stoic brought to light." The question how free self-determination and absolute self-surrender to God can be united they opened to view, and at least showed in what direction the solution of it was to be sought. But the synthesis of the Stoics did not escape the old difficulty of dualism. In treating mind and matter as only different aspects of the same thing, they held a principle of unity which could not fail to issue in one of division and contradiction.

The transition from Stoicism to Neo-Platonism leads to a lecture on the philosophy of Philo, who is an intermediary between Platonism, Judaism, and the Christian theology. Five lectures are then occupied with the philosophy of Plotinus, the Mystic *par excellence*, through whom, and through St. Augustine as influenced by him, mysticism passed into Christian theology.

We have thus in outline described a profound work, in which, with a wonderful concentration of thought, the author has brought within the compass of twenty-seven lectures an enormous and intricate subject.

The final lecture deals with the influence of Greek philosophy upon Christian theology. The dualism which harassed the ancient world is in the mystery of the Incarnation reduced to unity, and the Christian religion holds the only principle of thought which can satisfy the reason. This fact, however, is itself a germ which is still undergoing a process of development.

The author is hampered, no doubt, by being forced in his final lecture to suggest a new subject, which would more properly belong to the second period of the evolution he named, and which requires more extensive treatment. The last lecture therefore is restricted and unsatisfactory.

We commend these volumes to all students of metaphysics, not to say, of theology, as affording a comprehensive view of the greatest thoughts of men displayed by one of the great scholars of the English world.

FRANCIS H. STUBBS.

From Talk to Text. By Addison Ballard, D.D., Professor of Logic, New York University. New York: Longmans, Green & Co., 1904. 190 pp. Price, $1.00.

This book consists of 25 short chapters which, by way of analogy, argue from the facts of the natural order to certain practical truths of religion.

As a matter of taste we question the author's use of the word *Talk*, on his title page, and otherwise, as descriptive of elaborated and sacred discourse. In his very first chapter he actually refers to the Book of Proverbs as the "talk" of their inspired writer. The word is used properly only of familiar conversation, and any other application of it is an offense, as well to literary culture, as to dignified and reverential feeling.

On the whole, the book presents simple truths in a novel and attractive manner, and suggests many helpful lines of thought.

The Catechist's Handbook. By the Rev. J. N. Newland-Smith, M.A., Assistant Diocesan Inspector of Schools for the Diocese of London. Milwaukee: The Young Churchman Co. Price, $1.20 net.

The Missioner's Handbook. A Guide for Missioners, Evangelists, and Parish Priests. By the Rev. Paul B. Bull, M.A., of the Community of the Resurrection, Mirfield. Milwaukee: The Young Churchman Co. Price, $1.20 net.

The foregoing are, respectively, volumes 3 and 4 of "The Parson's Handbook Series," edited by the Rev. Percy Dearmer, and both of them are sane and practical manuals for actual use. *The Catechist's Handbook* is the best exposition we have seen of the use of the Dupanloup system adapted to Anglican use. As to the system itself, it requires both ability and study on the part of the catechist, and it is not every parish priest who is willing to qualify himself for the work. With this manual, however, it is not difficult. It contains also some very helpful thoughts upon Sunday School work, and is, throughout, such a volume as will appeal to Sunday School workers because of its practicability.

The Missioner's Handbook is a practical guide to the successful holding of parochial missions, and should not only be in the hands of the missioner, to whom it is invaluable, but also in those of the clergy who must pave the way before and follow up its work after the mission. Its purpose is practical and it should be carefully studied.

The Restoration of the Reservation of the Blessed Sacrament for the Sick. By the Rev. John Wright, D.D., rector of St. Paul's Church, St. Paul, Minn. Milwaukee: The Young Churchman Co. Price, 75 cts. net.

A year ago Dr. Wright issued a pamphlet treating briefly of the general subject of Reservation, and this more extended work is the aftermath of that tractate. He examines the subject from both practical and legal points of view, showing its historical growth, its position in England, Scotland, and America, and the continued need for it in the Church. Perhaps the most useful portions of the book are the chapters entitled "Reservation and the Real Presence" and "Reservation and Adoration." The work is closed with suggestions as to The Administration of the Reserved Communion to the Sick and with Prayers Relating to Reservation. We should be glad if the book might be widely read by the clergy and other Churchmen.

To Comfort You. Poems of Comfort. Selected by Ella W. Peattie. Chicago: F. H. Revell Co. Price, $1.00 net.

This is a book of well chosen selections of poetry, having for their purpose the sublime thoughts that lift one beyond present troubles, or the more direct ministering of comfort to those in affliction. It is appropriately bound in purple and white, in box to match, and would make a very acceptable gift book to be sent to any in affliction.

Across the Fields and other Idyls. By Margaret Dooris. Published by the author, London, Ohio.

Much of Miss Dooris' poetical work has found place in the columns of THE LIVING CHURCH, and her poems are always exceptionally sweet and readable. They have to them the undefinable charm that distinguishes poetry from mere rhyme, and are invariably of a high literary order. In this volume are gathered many choice poems, covering a variety of subjects and of style of treatment.

Problems of the Present South. A discussion of certain of the Educational, Industrial, and Political Issues in the Southern States. By Edgar Gardner Murphy. New York: The Macmillan Co. Price, $1.50 net.

The volume above mentioned takes the form of essays on various phases of the problems that pertain most intimately to the Southern States. The consideration is from the standpoint of one born in that section and intimately familiar with the complexity of its problems, but yet those problems are treated with a breadth of mind and of vision not always shown by those who view them from so close a vantage point. Mr. Murphy is decidedly optimistic. He perceives that the issue which followed the Civil War "was nothing less than the reconstitution of an aristocratic society under democratic conditions." The working out of the problems is well told, and the author's consideration of present problems is calm and intelligent. His book is a very helpful one.

THOMAS WHITTAKER announces for publication in the early fall a volume of sermons by the Rev. George Thomas Dowling, D.D., rector of Christ Church, Los Angeles, California.

The title will be *Saturday Night Sermons*, and they are what is known as "newspaper sermons," their only pulpit having been the editorial page of the Los Angeles *Express*. In this form they have reached a congregation of about forty thousand.

THE DRAFT of a *Constitution and By-Laws of a Ladies' Guild* by the Ven. Maurice J. Bywater, Archdeacon of Colorado, is published by the author and sold at 10 cts. per copy. It appears to cover the needs of such organizations and will doubtless prove to be of considerable assistance in their proper formation. [2247 Boulevard F, Denver, Colo.]

THE INFLUENCE OF A "DAUGHTER OF THE KING" IN A PARISH.

By Mrs. K. W. Noble.

THIS is so wide a subject, with so many possible phases, that it might seem unwise to try to discuss it as a whole in the limited time allowed. I will, therefore, say but a few words on the subject in general, and devote most of the time allotted for this paper to one or two phases of a Daughter's work which seem to me highly important.

As every woman who is eligible to membership in this society must be a communicant of the branch of the Church Catholic known as the Protestant Episcopal, it goes without saying that each member should inform herself by every means in her power concerning that Church; its history from the beginning until now; its forms and usages; its laws and limitations, and the reasons therefor. Not that most of us can be thoroughly informed on each and all of these points, since that would be the work of a lifetime, and would require capacity and opportunity of research into ancient and modern authorities which few of us possess. But each and everyone can know something of them, and the clergy would welcome inquiry concerning puzzling questions, if such inquiry is based on a real desire for knowledge and conducted in a reverent and reasonable spirit. So many people who call themselves Church people know so little of the real points of difference which separate us from the Roman communion on the one side, and the various Christian bodies outside the liturgical Churches on the other, that more knowledge on such points is greatly to be desired. Intelligent Churchmen and Churchwomen are needed, if the Church is to grow and develop along the lines which make for real Christian unity.

Well informed Daughters of the King, who know the meaning of the service; who are well posted on the seasons of the ecclesiastical year; who are thoroughly familiar with every page of the Prayer Book; who are sufficiently acquainted with varying points of ritual worship to discriminate between the essential and the non-essential; who know the meaning of each of these points, and thus follow them intelligently, according to the custom of the parish of which they are members or visitors, thus avoiding conspicuous differences from the rest of the congregation—such members of the Order are of great value in a parish. They can teach many an object lesson in a quiet way through their own reverence and obedience to Church rules, impressing those about them with the idea of a reason for all that they may do. It is not always expedient to practice forms which, though entirely lawful, and in many cases beautiful and helpful, are unfamiliar to those about them, and are thus liable to be misunderstood and to evoke unfavorable comment. Yet many times there may be some slight observance of such forms, which, to those accustomed to their use, seem almost indispensable to their real enjoyment of a service, without an ostentatious emphasis upon them.

Perhaps the work which is most needed in the majority of parishes at the present day is the instruction of children and young people in the things concerning their souls' health. Rectors and Sunday School teachers are constantly confronted by the most appalling ignorance on such subjects. When a fourteen-year-old girl, asked who led the children of Israel out of the wilderness, can reply in all good faith, "The Twelve Apostles"; when the Bible characters with whom every child was familiar a generation ago are but empty names to those approaching manhood and womanhood; when people consider Baptism a mere form of words, and Confirmation "joining the Church"; when children who take offense at something done in the Sunday School to which they belong, withdraw and go elsewhere; when parents recognize no obligation to attend church unless the music or the preaching appeals to their fancy; when churches are packed to the doors on special occasions, such as Christmas, or Easter, or special musical services, and are but partially filled at other times; when these, and hundreds of similar conditions, confront rector and teachers, is it any wonder that they are discouraged? Who, better than the Daughters of the King, can give practical effect to their prayers for the spread of Christ's Kingdom by helping to define that kingdom to its subjects?

One thing that the children of to-day need to be taught is the meaning of their Baptism; to what privileges they were admitted thereby, and what is their own responsibility in the matter of keeping the vows made by them. The Catechism should not be learned by rote, but should be gone over patiently, to make sure that the meaning of each word is clear to the child. The baptismal service should be read to the children and commented upon, that, when they are come to years of discretion, they may come intelligently to the rite of Confirmation. This is something of which the Daughters of the King should make special study, setting the example to the teachers who are not members of the Order. There are many ways in which this society can help the clergy in this matter, ways which, of course, must be locally adapted to meet special needs.

If I may be pardoned for so doing, I should like to speak of one method by which the children of a certain parish of the state are being educated in Church work, with a view to taking up the work of the Daughters later on. It was desired in the first place to form a Junior chapter of the Daughters. But inquiry revealed the fact that the children in question were all several years too young for that, the age of eligibility to such a chapter being 12 years. A society was then formed to which all baptized children over 8 years of age were eligible. It was called "The Children of the King." The badge is a small silver cross on a dark blue ribbon; the crosses used being those originally manufactured for the ends of Prayer Book markers. Each child pays ten cents for her cross on joining the society. The promises are threefold, as in the older orders, and on the same lines: to pray night and morning, to be regular in attendance at Church services and Sunday School, as far as possible, and to bring others who could come with them; and to strive always to be kind, obedient, reverent, and truthful, as baptized children should. The prayer is the collect for the Ninth Sunday after Trinity. The children are admitted by the rector of the parish, standing at the chancel rail. The service is a short one, printed on a card, consisting of selected verses of Hymn 526, the Apostles' Creed, the Lord's Prayer, the three promises, the prayer, and the benediction.

Of course it is impossible to emphasize the spiritual side entirely with children of this age, yet the order has had a really good influence in many respects. The society has bought certain articles for the Church furnishing, including a violet stole, and is now working to purchase a green one for the Trinity season. Two of the members having died under peculiarly sad circumstances, the society has given for each a cross of white flowers, tied with blue ribbon, raising the money outside the regular dues. It is under the oversight and direction of the rector of the parish, and of a Daughter of the King, and though the work has its difficulties and shortcomings, it still flourishes, and the children feel a certain pride in their membership. Similar societies might be found useful in other parishes.

To the member of the Order of the Daughters of the King who has a real desire to be of use in the parish and to exert a good influence, her membership must not be allowed to become merely nominal. She may be unable to attend meetings regularly, on account of other and pressing duties. But she can and should keep in touch with what is being done so far as possible, paying her dues, wearing her badge at all times and in all places, ready to explain its meaning; striving in every way to live up to the motto engraved upon it; continuing instant in prayer, and endeavoring so to live that those about her may realize that she is following in the footsteps of her Lord. A life of that kind may be a quiet and unostentatious—even an obscure one—but it will none the less exert a powerful influence. "If you wish people to respect your Church, keep its rules," said a preacher, and the same rule applies to the Order of which you are a member. People always respect an honest follower of his professed belief, whether their creeds and his agree or not; and the Daughter of the King who loves and honors the Church of which she is privileged to be a member, and is proud to obey its rules, will cause others to love and respect it, too, and inspire them to examine its teachings in a friendly spirit.

Straws that show the decay of Hinduism: (1) In the district of Kangra (Junjab, India), at the greatest centre of idolatry, out of a total of 360 families of Brahman priests, but 40 families are left. (2) Numbers of Brahmans are defying the curse and taking up secular callings because it is no longer possible for them to gain a living as priests. (3) People no longer respect the Brahmans as of old. Education produces this result, which in some cases is the fruit of Bible study. Let missions press on, and in one more generation the tide will set Christward.

The Japanese War Department gave permission for distribution of Scriptures among the soldiers as they embarked for the seat of war. A special thin little paper-covered edition of separate Gospels was prepared and given to the soldiers. To each officer a bound copy of the New Testament was given.

The Family Fireside

THE SOFTENING OF MISS CYNTHIA.

By L. M. Montgomery.

I WONDER if I'd better flavor this cake with lemon or vanilla. It's the most perplexing thing I ever heard of in my life."

Miss Cynthia put down the bottles with a vexed frown; her perplexity had nothing whatever to do with flavoring the golden mixture in her cake bowl. Mrs. John Joe knew that; the latter had dropped in, in a flurry of curiosity concerning the little boy whom she had seen about Miss Cynthia's place for the last two days. Her daughter Kitty was with her; they both sat close together on the kitchen sofa.

"It *is* too bad," said Mrs. John Joe, sympathetically. "I don't wonder you are mixed up. So unexpected, too! When did he come?"

"Tuesday night," said Miss Cynthia. She had decided on the vanilla and was whipping it briskly in. "I saw an express wagon drive into the yard with a boy and a trunk in it and I went out just as he got down. 'Are you my Aunt Cynthia?' he said. 'Who in the world are you?' I asked. And he says, 'I'm Wilbur Merrivale, and my father was John Merrivale; he died three weeks ago, and he said I was to come to you because you were his sister.' Well, you could just have knocked me down with a feather!"

"I'm sure," said Mrs. John Joe. "But I didn't know you had a brother. And his name—Merrivale?"

"Well, he wasn't any relation, really. I was about six years old when my father married his mother, the Widow Merrivale. John was just my age, and we were brought up together just like brother and sister. He was a real nice fellow, I must say. But he went out to California, years ago, and I haven't heard a word of him for fifteen years—didn't know if he was alive or dead. But it seems from what I can make out from the boy that his mother died when he was a baby, and him and John roughed it along together—pretty poor, too, I guess—till John took a fever and died. And he told some of his friends to send the boy to me, for he'd no relations there and not a cent in the world. And the child came all the way from California, and here he is. I've been just distracted ever since. I've never been used to children, and to have the house kept in a perpetual uproar is more than I can stand. He's about twelve and a born mischief; he'll tear through the rooms with his dirty feet, and he's smashed one of my blue vases and torn down a curtain and set Towser on the cat half a dozen times, already—I never was so worried. I've got him out on the veranda, shelling peas, now, to keep him quiet for a little spell."

"I'm real sorry for you," said Mrs. John Joe. "But, poor child, I suppose he's never had anyone to look after him. And come all the way from California alone, too—he must be real smart."

"Too smart, I guess. He must take after his mother, whoever she was; for there ain't a bit of Merrivale in him. And he's been brought up pretty rough."

"Well, it'll be a great responsibility for you, Cynthia, of course. But he'll be company, too, and he'll be real handy to run your errands, and—"

"*I'm* not going to keep him," said Miss Cynthia, determinedly. Her thin lips set themselves firmly and her voice had a hard ring.

"Not going to keep him?" said Mrs. John Joe, blankly. "You can't send him back to California!"

"I don't intend to. But as for having him here to worry my life out and keep me in a perpetual stew, I just won't do it. D'ye think I'm going to trouble myself about children at my age? And all he'd cost for clothes and schooling, too! I can't afford it. I don't suppose his father expected it, either. I suppose he expected me to look after him a bit—and of course I will. A boy of his age ought to be able to earn his keep, anyway. If I look out a place for him somewhere where he can do odd jobs and go to school in the winter, I think it's all anyone can expect of me, when he ain't really no blood relation."

Miss Cynthia flung the last sentence at Mrs. John Joe rather defiantly, not liking the expression on that lady's face.

"I suppose nobody could expect more, Cynthy," said Mrs. John Joe, deprecatingly. "He would be an awful bother, I've no doubt; and you've lived alone so long with no one to worry you that you wouldn't know what to do with him. Boys are always getting into mischief—my four just keep me on the dead jump. Still, it's a pity of him—poor little fellow! No mother or father—it seems hard."

Miss Cynthia's face grew grimmer than ever as she went to the door with her callers and watched them down the garden path. As soon as Mrs. John Joe saw that the door was shut, she unburdened her mind to her daughter.

"Did you ever hear tell of the like? I thought I knew Cynthia Henderson well, if anybody in Wilmot did, but this beats me. Just think, Kitty—there she is, no one knows how rich, and not a soul in the world belonging to her—and she won't even take in her brother's child. She must be a hard woman. But it's just meanness, pure and simple—she grudges him what he'd eat and wear. The poor mite doesn't look as if he'd need much. Cynthia didn't used to be like that, but it's growing on her every day. She's got hard as rocks."

That afternoon Miss Cynthia harnessed her fat gray pony into the phaeton, herself—she kept neither man nor maid, but lived in her big, immaculate house in solitary state—and drove away down the dusty, buttercup-bordered road, leaving Wilbur sitting on the veranda. She returned in an hour's time and drove into the yard, shutting the gate behind her with a vigorous snap. Wilbur was not in sight, and, fearful lest he should be in mischief, she hurriedly tied the pony to the railing and went in search of him. She found him sitting by the well, his chin in his hands; he was pale and his eyes were red. Miss Cynthia hardened her heart and took him into the house.

"I've been down to see Mr. Robins, this afternoon, Wilbur," she said, pretending to brush some invisible dust from the bottom of her nice black cashmere skirt for an excuse to avoid looking at him, "and he's agreed to take you on trial. It's a real good chance—better than you could expect. He says he'll board and clothe you, and let you go to school in the winter."

The boy seemed to shrink.

"Daddy said that I would stay with you," he said, wistfully. "He said you were so good and kind, and would love me for his sake."

For a moment Miss Cynthia softened; she had been very fond of her step-brother; it seemed that his voice appealed to her across the grave in behalf of his child. But the crust of years was not to be so easily broken.

"Your father meant that I would look after you," she said, "and I mean to, but I can't afford to keep you here. You'll have a good place at Mr. Robins', if you behave yourself. I'm going to take you down now, before I unharness the pony, so go and wash your face while I put up your things. Don't look so woe-begone, for pity's sake! I'm not taking you to prison."

Wilbur turned and went silently to the kitchen. Miss Cynthia thought she heard a sob. She went with a firm step into the little bedroom off the hall and took a purse out of a drawer.

"I s'pose I ought," she said, doubtfully. "I don't s'pose he has a cent. I daresay he'll lose or waste it."

She counted out seventy-five cents carefully. When she came out, Wilbur was at the door. She put the money awkwardly into his hand.

"There, see that you don't spend it on any foolishness."

Miss Cynthia's action made a good deal of talk in Wilmot. The women, headed by Mrs. John Joe—who said behind Cynthia's back what she did not dare say to her face—condemned her. The men laughed and said that Cynthy was a shrewd one; there was no getting round her. Miss Cynthia herself was far from easy; she could not forget Wilbur's wistful eyes, and she had heard that Robins was a hard master.

A week after the boy had gone she saw him one day at the store. He was lifting heavy bags from a cart; the work was beyond his strength, and he was flushed and panting. Miss Cynthia's conscience gave her a hard stab. She bought a roll of peppermints and took them over to him; he thanked her, timidly, and drove quickly away.

"Robins hasn't any business putting such work on a child," she said to herself, indignantly. "I'll speak to him about it."

And she did—and got an answer that made her ears tingle. Mr. Robins bluntly told her he guessed he knew what was what about his hands. He weren't no nigger driver. If she wasn't satisfied, she might take the boy away as soon as she liked.

Miss Cynthia did not get much comfort out of life that

summer. Almost everywhere she went she was sure to meet Wilbur, engaged in some hard task. She could not help seeing how miserably pale and thin he had become. The worry had its effect on her. The neighbors said that Cynthy was sharper than ever. Even her church-going was embittered. She had always enjoyed walking up the aisle with her rich silk skirt rustling over the carpet, her cashmere shawl folded correctly over her shoulders, and her lace bonnet set precisely on her thin, shining crimps. But she could take no pleasure in that or in the sermon now, when Wilbur sat right across from her pew, between hard-featured Robins and his sulky-looking wife. The boy's eyes had grown too large for his thin face.

The softening of Miss Cynthia was a very gradual process, but it reached a climax one September morning, when Mrs. John Joe came into the former's kitchen, with an important face. Miss Cynthia was preserving her plums.

"No, thank you, I'll not sit down—I only run in—I suppose you've heard it. That little Merrivale boy has took awful sick with fever, they say. He's been worked half to death this summer—everyone knows what Robins is with his help—and they say he has fretted a good deal for his father, and been homesick—and he's run down, I s'pose. Anyway, Robins took him over to the hospital at Stanford, last night—good gracious, Cynthy! are you sick?"

Miss Cynthia had staggered to a seat by the table; her face was pallid.

"No—it's only your news gave me a turn—it came so sudden—I didn't know."

"I must hurry back and see to the men's dinners. I thought I'd come and tell you, though I didn't know as you'd care."

This parting shot was unheeded by Miss Cynthia. She laid her face in her hands:

"It's a judgment on me," she moaned. "He's going to die, and I'm his murderess. This is the account I'll have to give John Merrivale of his boy. I've been a wicked, selfish woman, and I'm justly punished."

It was a humbled Miss Cynthia who met the doctor at the hospital that afternoon. He shook his head at her eager questions.

"It's a pretty bad case—the boy seems run down, every way. No, it is impossible to think of moving him again—bringing him here last night did him a great deal of harm. Yes, you may see him, but he will not know you, I fear—he is delirious and raves of his father and California."

Miss Cynthia followed the doctor down the long ward. When he paused by a cot she pushed past him. Wilbur lay tossing restlessly on his pillow. He was thin to emaciation, but his cheeks were crimson and his eyes burning bright.

Miss Cynthia stooped and took the hot, dry hands in hers.

"Wilbur," she sobbed, "don't you know me—Aunt Cynthia?"

"You are not my Aunt Cynthia," said Wilbur. "Daddy said Aunt Cynthia was good and kind—you are a cross, bad woman. I want daddy. Why doesn't he come? Why doesn't he come to little Wilbur?"

Miss Cynthia got up and faced the doctor.

"He's *got* to get better," she said, stubbornly. "Spare no expense or trouble. If he dies, I will be a murderess. He must live and give me a chance to make it up to him."

And he did live; but for a long time it was a hard fight, and there were days when it seemed that death must win. Miss Cynthia got so thin and wan that even Mrs. John Joe pitied her.

The earth seemed to Miss Cynthia to laugh out in prodigal joyousness on the afternoon she drove home when Wilbur had been pronounced out of danger. How tranquil the hills looked, with warm October sunshine sleeping on their sides and faint blue hazes on their brows! How gallantly the maples flaunted their crimson flags! How kind and friendly was every face she met! Afterwards, Miss Cynthia said that she began to live that day.

Wilbur's recovery was slow. Every day Miss Cynthia drove over with some dainty, and her loving gentleness sat none the less gracefully on her because of its newness. Wilbur grew to look for and welcome her coming. When it was thought safe to remove him, Miss Cynthia went to the hospital with a phaeton-load of shawls and pillows.

"I have come to take you away," she said.

Wilbur shrank back.

"Not to Mr. Robins," he said, piteously. "Oh, not there, Aunt Cynthia!"

Miss Cynthia stooped and kissed his forehead with a tenderness almost maternal.

"No, Wilbur, you are never going back there. You're coming home with me, for good."

"Cynthy's come to her senses at last," said Mrs. John Joe, "and she's so changed you'd never know her. *Changed* isn't the word for it!"

SOME KOREAN REMEDIES.

By Caroline Frances Little.

THE medical and surgical knowledge in Chösen, as the Koreans call their country, is not scientific, to say the least, and we of the Western world stand aghast at their remedies so often used in the far East.

Think of a physician, who classes diseases as "Desperate Cases," and "General Weakness." For all complaints that can be placed under the latter head he prescribes a universal cure-all, a pill made from the bones of a tiger.

The tiger, that, strange to say, frequents this cold latitude, is much respected by the natives for his strength; hence the Korean doctors reason that as he is the strongest animal, and the bones the strongest part of him, a pill composed of them must be the very best remedy for debility, and cannot fail to impart strength and vigor.

For desperate cases a medicine is sometimes used, in which snakes, toads, and centipedes boiled together are the principal ingredients.

For bronchitis Dr. Moon prescribed caterpillars, for heart-trouble, dragon-teeth, and for colic, dried snake and cicada skins.

Surely their remedies would be worse than the disease.

Anything of the nature of an epidemic is considered as a payment due to the spirits, and from this tax there seems no escape; but the more joyfully the disease is endured the more quickly is the demon appeased.

The small-pox spirit, *Mama,* happened to be making a visit in a hut where a missionary stopped for the night. Of course he was unconscious of the august presence, but he frequently heard moans from the room adjoining his, and could dimly see the outlines of two children covered with a quilt. His interest and sympathies being aroused, he asked the grandmother in charge what the trouble was.

She replied: "His Excellency, the spirit of small-pox, is with us," and then continued the preparations that she was making, for each evening she offered a sacrifice of rice-cakes to pacify his royal highness.

I suppose that in such an illness no remedies even for desperate cases would avail; it was simply the tax imposed by demons, the payment of which seems inevitable.

CARE OF SUMMER CLOTHES.

How many women know how to preserve sweet and clean their summer dresses, shoes, hose, and so on. As soon as a waist is taken off, the sleeves should be turned wrong side out and allowed to air, and the dress shields should be sponged occasionally with alcohol and water and hung in the air to dry. The shields can be cleaned and freshened by washing them in warm suds to which a little ammonia has been added, and then after rinsing carefully, they should be pulled into perfect shape and pinned to a cloth drawn smoothly over a board. Give added length of days to kid and other leather shoes, as well as keep them black and soft, by rubbing often with a little vaseline on a soft cloth, and when they become wet, they should be stuffed with soft paper to preserve the shape. The tops of high shoes should be turned back when taken off and the shoes placed on the window sill or some breezy place to get the sun and air, and nice hose should be filled with crumpled tissue paper and hung where the air can blow through them. Ruffled underskirts should have loops pinned to the lower portion; then the flounces should be pinned to the foundation and the skirts hung up side down every night to keep them from becoming limp and stringy. A woolen dress skirt of any color can be freshened by sponging on the right side with a lather of soap tree bark and pressing on the wrong side while damp. The light woolen dress skirts worn in summer often become faded long before the summer is over, and they can easily be colored any of the rich dark shades by dipping in diamond dye for wool and a rusty black skirt can be recolored a jet black. When a black or tan straw hat becomes rusty, they can be freshened by brushing over two or three times with the liquid shoe polish either black or tan as required.

M. H.

Church Kalendar.

July 31—Ninth Sunday after Trinity.
Aug. 5—Friday. Fast.
" 6—Saturday. Transfiguration.
" 7—Tenth Sunday after Trinity.
" 12—Friday. Fast.
" 14—Eleventh Sunday after Trinity.
" 19—Friday. Fast.
" 21—Twelfth Sunday after Trinity.
" 24—Wednesday. St. Bartholomew.
" 26—Friday. Fast.
" 28—Thirteenth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Aug. 1-27—Summer School of Theology, Sewanee, Tenn.
" 2—Special Synod, Springfield.
" 4-14—A. C. M. S. Summer Conference, Richfield Springs and Cooperstown, N. Y.
Sept. 29-Oct. 2—B. S. A. Nat'l Convention, Philadelphia.
Oct. 5—Opening of General Convention, Boston.

Personal Mention.

The Rev. D. A. Bonnar will be in charge of St. Luke's chapel, Trinity parish, New York, until September 8th, and should be addressed at 477 Hudson St., New York.

The Rev. Alleyne Carleton Howell has entered upon his duties as a curate of the Church of the Holy Communion, New York City. His address is 49 West 20th St.

The Rev. S. R. J. Hoyt, D.D., will, on September 1st, assume charge of St. Paul's Church, Harlan, Iowa.

The Rev. Wm. Poyntell Kemper has accepted a call to the Church of the Messiah, Gwynedd, Pa., and is already located and at work in his new field.

The Rev. Gilbert Pember of Middletown, Conn., has been elected rector of St. Martin's Church, New Bedford, Massachusetts.

The Rev. Geo. C. Rafter has resigned the rectorship of St. Mark's Church, Cheyenne, Wyo., and is succeeded by the Rev. L. M. Idleman. Mr. Rafter will continue to reside in Cheyenne.

The address of the Rev. C. N. Spalding, D.D., is Pleasantville, N. J.

The address of the Rev. Reginald H. Starr, D.D., after July 31st and until further notice, will be 809 West St., Wilmington, Del.

The Rev. T. H. Yardley, assistant Professor of English at Trinity College, Hartford, Conn., has declined a reappointment to his position. Address for the present, Saunderstown, R. I.

The Rev. Lee H. Young of Chadron, Neb., will enter upon the rectorship of St. Mark's Church, Hastings, Neb., about August 15th.

DIED.

Johnson.—At St. Mark's Home, Philadelphia, July 20th, Mrs. Martha Johnson, formerly of Debenham, Suffolk, England, in the 90th year of her age.

Simpson.—Entered into life eternal, on Monday, July 18th, in St. Luke's Hospital, New York, Edmund Shaw, son of the Rev. Stephen Price Simpson, and grandson of the late Robert S. Swords.
Requiescat in pace!

Wotton.—At the rectory of the Church of the Messiah, Santa Ana, Cal., July 16th, Helen Millard, aged 6 years and 10 months, beloved daughter of the Rev. W. H., and Agnes Wotton.
"Jesus called a little child unto Him."

WANTED.

Positions Offered.

PRIESTS WANTED (young men preferred) for positions at $600, $700, and $800, and one at an equivalent of $900, in Eastern and Middle Western Dioceses. Apply to the John E. Webster Co., Clerical Agency, 5 East 14th Street, New York.

Positions Wanted.

A YOUNG CLERGYMAN of highest University training and with experience in teaching boys, desires a position as Instructor in Collegiate or College preparatory work. Address "Ph.D.," care The Living Church, Milwaukee.

DISENGAGED.—ORGANIST AND CHOIRmaster; English; trainer of boys' voices; full Cathedral service; Gregorians. Could install boy choir. Address Chorister, care Living Church, Milwaukee.

A MIDDLE-AGED LADY of refinement, in good health, and a good, economical housekeeper and needle-woman, with a love for the work and home, desires a position in some Church institution, or as housekeeper for a priest or small family of Church people. Address A. B. C., care The Living Church, Milwaukee.

TEACHER—A lady of long experience as teacher, both as assistant and as principal, desires an engagement for fall session; six years in last position. Best testimonials. Address, Miss E. H. Clarke, Weldon, N. C.

CLERICAL AGENCY.

ESTABLISHED with approval of Bishops as a medium of communication between churches and clergy, and conducted by the John E. Webster Co., under the management of the Rev. Charles Pickells, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the John E. Webster Co., 5 East 14th Street, New York.

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ORGAN—A fine three-manual Roosevelt Organ for sale at a bargain, if taken at once. Also a two-manual Organ, 21 speaking stops, as good as when new. Other bargains in small organs. Address Marshall-Bennett Co., Rock Island, Ill.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

EMINENT ENGLISH CATHEDRAL trained Organists to arrive this month and succeeding months available for Episcopal or other positions anywhere. For Testimonials and Photographs write. The John E. Webster Co., Choir Exchange, 5 East 14th Street., New York.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

SISTERHOOD OF THE GOOD SHEPHERD, 1607 South Compton Avenue. Ladies especially. Small room, one person, or larger room, two persons, $15.00 per week. Large room, three or more persons, $12.00 per week. Without dinner.

THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McElwee, 1221 North Grand Avenue. [Note:—The Editor of The Living Church spent a week at "The Doctor's," and was highly pleased with the accommodations.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, $1.50 for each person per day. Reference. Bishop D. S. Tuttle. Mrs. J. K. Brennan, 4152 Washington Boul.

ROOM, all conveniences, with breakfast, $1.00. Rev. J. H. Cloud, 2606 Virginia Ave., Compton Heights.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to Francis A. Lewis, Accounting Warden, 512 Walnut St.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

APPEALS.

CHRIST CHURCH, CODY, WYO.

Cody, Wyoming, has a population of about five hundred inhabitants. The Church has about twenty communicants. The people have recently erected, furnished, and paid for a pretty and attractive church at a cost of $1,500. They are raising almost $800 a year for the minister's salary. A home is needed for the rector, as house rent is very high, but the people feel utterly unable to do more than they are doing. They send forth this appeal, endorsed by the Bishop, and earnestly ask their friends to come forward with the necessary help to erect a modest home for the rector.

Rev. P. Murphy,
Gen. Miss., Christ Church, Cody, Wyo.

(Letter of Bishop Funsten.)

"Cody, Wyo., July 4, 1904.

"I take pleasure in bearing witness to the excellent work of the Rev. P. Murphy, Missionary of the Episcopal Church in the Big Horn Basin, Wyoming. He has been in charge of the work at Cody for a year, and now needs badly a small rectory, costing $1,000, next our very attractive church building. Moral forces need developing in the Big Horn Basin, and from what the people testify, the Rev. Mr. Murphy is the man to do the work. Help him in getting a little home, so much needed.

"Faithfully,

"J. B. Funsten,
"Bishop, Western Wyoming."

EPHPHATHA REMINDER.

Since 1872, the Expense Fund of Church Work among the Mid-Western deaf-mutes has been kept up by offerings. Renewal of the same is asked of parishes and individuals, on Ephphatha Sunday, August 21st.

Rev. Austin W. Mann. *Gen. Miss.*
21 Wilbur St., Cleveland, Ohio.

Ephphatha Sunday, Twelfth Trinity, August 21st, offerings needed for mission work among the deaf in the Western and Northwestern field. Address the General Missionary, Rev. J. H. Cloud, 2606 Virginia Ave., St. Louis, Mo.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

THE MACMILLAN CO. New York.

Maria Edgeworth. By the Hon. Emily Lawless. English Men of Letters.

The Shape of Fear. And Other Ghostly Tales. By Elia W. Peattie. Price, 75 cents.

IMPORTED BY CHARLES SCRIBNER'S SONS.

Faith and Knowledge. Sermons by W. R. Inge, M.A., Fellow and Tutor of Hertford College, Oxford.

The Theology of the Reformed Church in its Fundamental Principles. By the late William Hastie, D.D., Professor of Divinity in the University of Glasgow. Edited by Wm. Fulton, B.D., B.Sc., formerly Scholar and Fellow of the University of Glasgow. The Croall Lecture for 1892.

FUNK & WAGNALLS. New York and London.

The Little Vanities of Mrs. Whittaker. A Novel. By John Strange Winter, author of *Bootles' Baby*, etc. Price, $1.00 net.

J. B. LIPPINCOTT CO. Philadelphia.

The Challoners. By E. F. Benson, author of *Dodo*, etc. Price, $1.50.

FLEMING H. REVELL CO. Chicago.

Boys of the Street. How to Win Them. By Charles Stelzle, author of *The Workingman and Social Problems.* Price, 50 cts. net.

Not in the Curriculum. A Book of Friendly Counsel to Students. By Two Recent College Graduates. With an Introduction by Henry Van Dyke. Price, 50 cts. net.

To Comfort You. Poems of Comfort. Selected by Elia W. Peattie. Price, $1.00 net.

The Teaching of the Gospel of John. By J. Ritchie Smith, minister of Market Square Presbyterian Church, Harrisburg, Pa. Price, $1.50 net.

A. WESSELS CO. New York.

New England in Letters. By Rufus R. Wilson, author of *Rambles in Colonial By-ways.* Price, $1.50 net.

FREDERICK WARNE & CO. New York.

A Prince of Cornwall. A Story of Glastonbury and the West in the Days of Ina of Wessex. By Chas. W. Whistler, M.R.C.S., author of *King Alfred's Viking, A Thane of Wessex*, etc., etc. Illustrated by Lancelot Speed. Price, $1.50.

Benozzo Gozzoli. Newnes' Art Library. By Hugh Stokes. Price, $1.25.

PAMPHLETS.

The Cathedral. An Address by the Rt. Rev. William Lawrence, D.D., to the Convention of the Diocese of Massachusetts.

Sketches of New Hampshire Church History. Addresses Delivered at the Centennial Session of the Convention of the Diocese at Portsmouth. Nov. 19th and 20th, 1902.

The Church at Work

ALASKA.

P. T. Rowe, D.D., Miss. Bp.

Delegates to General Convention.

The delegates to General General Convention from Alaska, the names of whom were not contained in the roll recently published, are the Rev. James G. Cameron (Skagway) and Mr. John H. Cobb (Juneau); alternates, Rev. Thomas Jenkins (Ketchikan) and Mr. E. J. Knapp (Point Hope).

ARKANSAS.

Wm. Montgomery Brown, D.D., Bishop.

New Church for Newport.

The contract has been let for the erection of a church at Newport. The building will be of native stone taken from a quarry near by.

BOISE.

James B. Funsten, D.D., Miss. Bp.

Delegates to General Convention.

Delegates elected to General Convention are the Rev. S. J. Jennings and Hon. Thomas S. Talioferro; alternates, Rev. E. S. Hinks and Mr. W. J. Reno.

CENTRAL NEW YORK.

Charles T. Olmsted, D.D., Bishop.

Many Memorial Services.

From many churches in the Diocese come to us reports of services memorial of the late revered Bishop, and many eloquent tributes to him have been made by the clergy and others. On the Sunday following Bishop Huntington's death, at the suggestion of Bishop Olmsted, such memorial services were very generally held. At Grace Church, Elmira, the Rev. Dr. Van Allen, formerly rector, and now rector of the Church of the Advent, Boston, was the preacher, and a requiem celebration was held on the seventh day after the Bishop's decease.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Church Consecrated at Upper Fairfield.

The mission Church of the Good Shepherd, Upper Fairfield, Lyconing County, was consecrated by Bishop Talbot on the 18th of July, when he also confirmed a class of six. This church was burned in August 1901, and has been rebuilt by the united effort of the congregation and a few outside friends. All the work, with the exception of the plastering and slate roof, having been done by members of the congregation.

The building is of stone and very substantial. The exterior is very plain, the interior pleasing and very well adapted. A large south porch overlooks a beautiful bit of mountain scenery, and from the windows of the sacristy on the north there is an outlook over many miles of a mountain valley, the church standing on a high hill dividing two valleys. During most of the building time, the Rev. D. Convers has been in charge, there being at present no priest in charge. The Rev. Edward Henry Eckel of Williamsport presented Confirmation candidates. The Rev. E. W. Kunkle of Milton read the instrument of consecration, and the Rev. E. A. Henri acted as chaplain, carrying the Bishop's pastoral staff.

After the services, a generous breakfast was served under a tent by the women of the congregation, the Bishop making a congratulatory speech that was happy and well received, and Mr. Eckel following with reminiscences of former workers which were also appreciated.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

City Notes—Pullman Choir Camps—Morrison.

The Rev. Daniel F. Smith, D.D., rector emeritus of St. Luke's Church, Evanston, will leave early in August on a trip to California for the benefit of his health.

The Church of the Holy Comforter, Kenilworth, will not be closed for the whole summer as was first announced. The services during July are being conducted by the Rev. Arthur Wynne Shaw.

A pew has been set aside in St. Peter's Church, Chicago, by Mrs. H. B. Butler in memory of her husband who was a vestryman of the parish. This pew, which is known as "The Stranger's Pew," is designated by a brass cross on the end, and upon the inside there is a brass plate bearing the following inscription:

"This Pew is dedicated to the Worship of God, and to the welcoming of strangers to His House, in loving memory of one who here worshipped God and welcomed strangers, *Herman Beardsley Butler*, who entered into into life Feb. 10, 1904."

Active work is being done by the congregation of the mission of the Holy Nativity, Longwood, toward raising funds for the new church. A fine lot in an excellent location has been secured, and it is hoped work on the church may soon be begun. This mission is under the charge of the Rev. F. W. Wheeler, rector of the Church of the Mediator, Morgan Park, who celebrates the Holy Eucharist there once a month. Other services are conducted by Mr. Henry Lodge, a lay reader.

The Actors' Church Alliance keeps up its work right through the heated term, meeting at the Church Club rooms every Tuesday afternoon.

The Rev. Hudson Stuck, formerly Dean of the Cathedral at Dallas, Texas, has been visiting Chicago on his way to Alaska, where he will take up work as Archdeacon under Bishop Rowe. He preached at St. Mark's Church, Evanston, on July 17.

St. Paul's Church, Kankakee, receives by the will of Mrs. Geo. V. Huling, who died recently, the sum of $5,000, the income from which is to be set apart to keep the organ in repair and to pay the organist. The organ was given by Mrs. Huling as a memorial of her husband. St. Paul's has now an endowment of $10,000.

It is a matter of regret that Miss Berkett, who has been the faithful and efficient recording secretary of the diocesan branch of the Woman's Auxiliary, has declined reelection for another year. Commenting upon her work during her four years' term of service, *The Diocese* states that during that time she has sent out 8,105 postals, and prepared 243 reports and articles for the Church papers in which the number of words approximate 141,500. This shows the amount of laber involved in keeping in order the machinery of the diocesan organization. It is

doubtful if any other branch of the Auxiliary makes a better showing than Chicago's under the active presidency of Mrs. John Henry Hopkins.

SISTER CLARE, deaconess of the City Mission, is spending a well earned holiday, visiting friends in Michigan.

THE CHOIR BOYS of All Saints', Pullman, will have an outing of two weeks at Vineland, on the Black River, near South Haven, Mich., commencing August 1st. They will be followed by the choir boys of St. Joseph's, West Pullman, who will camp at the same place from August 16th to August 30. The Rev. Otho W. Gromoll, priest-in-charge, will be with both choirs, which are in charge of Mr. Charles Carington as choirmaster.

IMPROVEMENTS are being made upon St. Ann's Church, Morrison, by raising the edifice some 5 feet, so as to erect a basement beneath, which will be fitted up for Sunday School and guild purposes.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

LOVERS of Church music will rejoice at the success attained by Professor Houseley, organist and choir director of St. John's Cathedral, Denver, and his select choir of sixty voices, which competed at the World's Fair and brought away the first prize of $2,500 in the competition for choruses of sixty or less. The Bishop of the Diocese and Dean Hart of the Cathedral feel happy that the honor has come to the Diocese and State of Colorado and to the Cathedral church.

Henry Houseley was brought to the Cathedral in 1892 by Dean Hart, and since that time Mr. Houseley has written many beautiful compositions. "The Nativity" is widely known, and the sale of it in England is larger than that in the United States. His orchestral symphonies and string quartettes are well known and very popular. In secular music, his "Native Silver," which attained a great success and was produced at the Broadway in 1893, was too full of rich and beautiful music to be what he claimed for it—a comic opera. In 1895 he produced "The Juggler," which was immediately successful and popular.

Professor Gwilym Thomas, who was formery organist and choirmaster of St. Mark's Church, Denver, was the director of the large choir of 150 voices which obtained the third prize in the first class—$2,500; so Denver has the honor of being the only city to have its choruses win two prizes at the World's Fair competition, but it was the only city which sent more than one chorus.

At this time it is well to point out the necessity that our priests should be musicians. Dean Hart's musical attainments are really back of Denver's musical success. He set the standard at St. John's Cathedral a quarter of a century ago, and he, with his magnificent vestry, were the means of getting into Colorado such musicians as Professor Houseley and Dr. Gower, and of directing and indirectly influencing the musical atmosphere from the grandeur and beauty of the Cathedral services.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

School for Missions—Notes.

THE SUMMER SCHOOL for Missions was held, as announced, at New Milford, July 6 to 16. The first evening the Conference was opened with an address of welcome by the Bishop of the Diocese. On Wednesday morning, the Bishop inaugurated the Bible study for the session. The subject of the first address was "The Kingdom of God." at the later session, the Rev. Logan H. Roots made an address on "The Missions of the Church in China."

The Inter-parochial Missions Study Class, of the Archdeaconry of Litchfield, postponed from an earlier day, was next in order. This was under the direction of the Archdeacon of Litchfield, who is the rector of St. John's, New Milford, the Rev. John F. Plumb. Other papers were as follows: "History of China," by Ruana McNeil of Torrington; "Geography of China," by Helen Scott of Winsted, read by Miss Kenyon; "Chinese Women and Customs," by Miss Gladys Ferris of New Milford; Chinese Religions—"Buddhism," by Henry Fussenich of Torrington, and "Taouism," by Miss Etta Saxton; "Fruits of Christianity in China," by Miss Lillian G. Osborn of Litchfield, read by Miss Lena Botsford of New Milford; "Present Day Missions," by Russell Woodward of Watertown. In the evening, Canon Sweeney of Toronto, Canada, told of the work of the Church of England in China.

On Thursday morning, the Bishop continued his Bible study on the Kingdom of God, "The Expansion of the Vision." Archdeacon Hughson spoke of his work among the mountaineers of the South. In the evening, Canon Sweeney gave an account of the Church in Canada. The Bishop concluded his Bible study with the instruction of Friday morning. He was unable to give more time, duties elsewhere claiming his attention. Archdeacon Hughson spoke of the Colored Work in the Southern Dioceses, in place of the Bishop of Tennessee, who was detained, for the time, in New York. Miss Emery gave an address on the Woman Workers of the Church. Mrs. M. E. Watson spoke on the United Offering. In the evening, Bishop Gailor, having arrived, presented The Mission Work of the Church to the Colored Race. On Saturday morning, the Rev. Samuel Hart, D.D., took up the Bible study, "The Kingdom of God as Shown in the Parables." Miss Lulu Higgins gave, as always, an interesting address on the American Church in Africa. The Quiet Hour of Saturday evening was conducted by Canon Sweeney. On Sunday morning, at St. John's Church, the sermon was preached by the Bishop of Southern Brazil. At Evening Prayer, the preacher was Canon Sweeney. At All Saints', in the morning, the sermon was the Rev. Canon Sweeney. The Sunday School service was conducted by the Rev. Frederic H. Sill, O.H.C. In the afternoon an open air service was held. Bishop Kinsolving, Dr. Lloyd, and Father Sill were the speakers. On Monday morning, the Bible study was given by the Rev. Father Sill, "The Kingdom of God is within You." Bishop Kinsolving spoke upon the Mission in Brazil. Dr. Lloyd gave an address on Alaska. In the evening, Canon Sweeney told of the work of the English Church in the South Pacific Islands.

On Tuesday morning, the Bible instruction was given by the Rev. Dr. Lloyd, "The Conception of the Kingdom." There were addresses upon the Work among the Indians of the West by Dr. Lloyd, Miss Emery, and others. The latter part of the morning was spent in the exhibition room, where many interesting articles were to be seen. Charts representing the missionary work of the Church, with books, and other printed matter, conveying abundant information.

Daily lectures were given upon the work of Sunday Schools.

Tuesday evening, Canon Sweeney told of the labors of the mother Church in India, and the Bishop of Central Pennsylvania gave an account of the Shoshone Indians.

On Wednesday morning, the Bible study was given by Bishop Talbot, "The Kingdom of God in Nations." The Bishop of Western Texas told of the Church in his Jurisdiction. Bishop Talbot gave an account of his labors when Missionary Bishop in Idaho and Wyoming. Before the evening session, Miss Barney, a missionary from South Dakota, told about the making of lace among the Indians. This has assumed, of late years, large proportions, and is found, in many ways, of great benefit.

The Woman's Auxiliary was represented by Mrs. M. E. Watson, President of the New York branch; Mrs. Elizabeth H. Colt of Hartford, President of the Auxiliary of Connecticut; Miss Julia C. Emery, General Secretary of the Auxiliary; Miss Townsend, Vice-President from the Diocese of New Jersey, and Head of the Junior Department of that Diocese; Miss Sturgis of Manchester, Mass., President of the Junior Auxiliary of Massachusetts; Miss Morris, President of the Junior branch of the Diocese of Pennsylvania; Miss Cora Hall, Secretary in the New York Diocese; Miss Abbott, Secretary in Newark; Mrs. Lucy B. Clapp of Lime Rock, Treasurer for the Diocese of Connecticut; Miss Barnum, Lime Rock, Manager of the Litchfield County branch; Mrs. Hemenway of Watertown, Head of the Babies' Branch of Connecticut; Mrs. S. F. Jarvis, Manager of the New London Archd. Auxiliary of Connecticut; Deaconess Knapp, Dean of the New York Training School for Deaconesses, and Deaconess Patterson of St. Luke's parish, Brooklyn, N. Y., who gave a course of Sunday School lessons every afternoon.

The Girls' Friendly Society was also well represented. Among them, Mrs. Thomas Roberts, President, and Miss Benson, Vice-President of the Central Council of America; Miss I. G. Whipple, President of the Diocese of Massachusetts; Deaconess Potter of Farmington, diocesan Secretary of Connecticut; Miss J. A. S. Schopps, Secretary and Treasurer of the Diocese of Long Island, and Deaconess Massey, who is soon to go to Texas, and under the direction of Bishop Johnson, is to establish the first Friendly Society in that State.

Much of interest was awakened in the community by the school, and the sessions were attended by many in and about New Milford. The early celebrations each day, at All Saints' Church, were participated in by a goodly number of communicants.

The "Summer School for Missions" is clearly no longer a matter of experiment. A very great deal is due to the efforts and labor of the Secretary, Miss Lucy C. Jarvis, a great-granddaughter of the second Bishop of Connecticut. The Rev. Samuel F. Jarvis, the grandson of the Bishop, and the father of Miss Jarvis, was among the clergy in attendance. The school could hardly have been held at New Milford but for the kindness of Mrs. William D. Black in opening Ingleside School for the purpose.

AT ST. JAMES' CHURCH, Winsted, more than two-thirds of the apportionment for Missions has been provided for, and the remainder will be forthcoming. The amount asked for from the parish is $150. The Rev. Frederic D. Buckley, rector of Trinity Church, Waterbury, recently spoke in the church, and to "The Business Men's Association" of the place, on "The Plumb-line of God's Righteousness." The Masonic fraternity, to the number of sixty, attended a celebration of St. John Baptist's day. Archdeacon Hughson has lately visited the parish, giving a rousing address and awakening much interest.

IT IS PROPOSED to inaugurate the work of the Church among the colored people of Hartford. The chairman of the Commission on the Extension of the Colored Work, appointed by the diocesan Convention of 1903, is the Rev. Ernest DeF. Miel, rector of Trinity Church in that city.

GEORGIA.

C. K. NELSON, D.D., Bishop.

New Church for Waycross.

WORK has been commenced upon the new edifice for Grace Church, Waycross, and it is hoped that it may be completed by December 1st. The church will be erected of brick with tile roofing and stone finish.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Mortgage paid at New Albany.

Last Sunday was signalized at St. Paul's Church, New Albany, by the burning of the mortgage on the church property that had been satisfied during the preceding week. This payment was made largely through the proceeds of a bequest to the church from the estate of the late Hiram O. Cannon.

IOWA.

T. N. Morrison, D.D., Bishop.

Gifts at Fort Madison.

A beautiful polished altar desk was presented and blessed at St. Luke's, Fort Madison (the Rev. Dr. Rudd, rector), on Sunday, the 17th. It is a memorial of Mrs. Mary J. Crowe, a patient sufferer for years and a faithful communicant of the parish.

On the same day was introduced a vested mixed choir. This was done with some trepidation on the rector's part, but it has improved the boys' choir and increased the reverence and attendance.

The Guild of the Royal Cross are working for a new brass alms bason, and there is promise of a new credence table. The parish is moving on prosperously.

The rector leaves for the East on August 1st to meet his wife, who has been travelling in Europe for a year. He will be gone a month, but the church will be kept open.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Corner-stone at Richmond Hill — Injury to Hempstead S. S Children.

The corner stone of the Church of the Resurrection, Richmond Hill (Rev. William P. Evans, rector), was laid on the afternoon of Monday, July 18th. The Bishop being absent, the officiant was the rector of the parish, assisted by the Rev. Joshua Kimber, associate secretary of the Board of Missions. Among the clergy in the procession were the Rev. Messrs. Paul F. Swett, Precentor of the Cathedral, Henry B. Bryan, Canon Missioner Jere K. Cooke, J. R. L. Nesbitt, Archdeacon Moran, Horace R. Fell, W. B. Lilienthal, Charles W. Camp, W. H. Heigham, F. H. C. Wendell, Albert C. Bunn, M.D., Charles G. Clarke, G. W. McMullin, and W. G. Ivie. The day chosen for the ceremony was the thirtieth anniversary of the organization of the parish; this is the third corner stone that has been laid since the organization. In 1874 the Church of the Resurrection was organized under the jurisdiction of Grace Church, Jamaica and was known as the Clarenceville mission. The box placed in the stone contained a historical sketch of the church, written by the Rev. Joshua Kimber, a list of the names of the wardens and vestrymen with their autographs, a list of the officers and teachers of the Sunday School, officers of the chapter of the Brotherhood of St. Andrew, members of the choir, photos of the old church, of the present rector, MSS. of the first sermon preached in the church, and the local papers.

Sorrow has overspread the Diocese as the sense of the catastrophe which occurred Wednesday, July 20th, in a head-on collision between a construction train of the New York and Long Island Traction Company and one of the three special trolley cars that were conveying members of St. George's Sunday School of Hempstead to an outing at Long Beach, near Roosevelt, two miles north of Freeport. The accident took place at a point where lies one of the few sharp curves on the twenty-two miles of track. About two dozen men, women, and children were injured, several seriously. The rector, the Rev. Jere K. Cooke, sustained a fracture of the ribs and internal injuries. The heroism of the rector is especially commendable. Despite the serious nature of his injuries, he refused aid until he had superintended the relief of all who were injured and conveyed to the hospitals and homes.

The special car, which was bound south on the single track, was partly telescoped. In it were about 80 persons, mostly women and children. Many were injured by others attempting to escape the unavoidable collision.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Churchmen at Northfield Conference—Allerton—Provincetown.

At the Northfield Student Conference, held July 1-10, there were present seventy-three Churchmen, constituting between eleven and twelve per cent. of the entire number of men in attendance. Of this number, six were clergymen. Of the regular speakers three were Churchmen: the Rev. A. P. Stokes, New Haven, Conn.; Rev. L. H. Roots, Hankow, China; Mr. J. W. Wood, Corresponding Secretary D. and F. Miss. Society. Two well attended gatherings of Churchmen were held, at which the relations of Churchmen in College to the College Y. M. C. A. were carefully discussed. At seven o'clock on both Sunday mornings of the Conference a celebration of the Holy Communion was held, twenty-six being present at the first, and twenty-seven at the second.

The missionary in charge of the work at Allerton during the summer has made to the Archdeacon the following report:

"Since my arrival here (June 18) I have made 140 calls, baptized six children, and officiated at one funeral. A hospitality committee and a committee for the sick have been appointed. The latter committee are engaged in distributing flowers to the sick."

Allerton is part of the town of Hull, and is about 25 miles from Boston. The missionary at Provincetown reports forty-five calls in three weeks, and has officiated at one funeral. Here the congregation is made up of transient visitors who come from many states. At the service on July 17, 25 Dioceses were represented. A lectern, made out of the piano which came ashore from the wreck of the *Portland*, has been presented by the Rev. Dr. Arundel of Pittsburgh to the mission. The cross on the altar is the gift of a Boston friend. The service is held in Masonic Hall, and is very well attended.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

A Correction—Church Consecrated at Delton.

It was inadvertently stated last week that the Bishop of the Diocese officiated at the marriage of the Rev. John White. The officiating priest was the Ven. E. Purdon Wright, D.D., assisted by the Rev. A. Alexander of Pittsburgh, Pa.

The Bishop consecrated the Church of the Holy Cross, Delton, on the 22nd inst. The edifice is a new one, built and paid for entirely by the local congregation. The work is largely the outcome of the missionary zeal of the Rev. A. G. Harrison, who planted the seed, and it has also been well carried on, under the direction of the Rev. H. C. Boissier, priest in charge, by the efficient lay reader, Mr. Robt. T. McCutchen. At the consecration service the Bishop preached the sermon. He was assisted in the function by the Rev. A. G. Harrison and the Rev. H. C. Boissier.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Twin City Notes—Death of Mrs. L. P. Holmes.

The choir boys of St. Peter's Church and St. John the Evangelist, St. Paul, spent two weeks very profitably at their respective camps at Bald Eagle Lake, the rectors accompanying them.

Mr. Fairclough, the organist of St. John the Evangelist's, has been invited to give two organ recitals at the World's Fair in St. Louis; a fitting recognition of that gentleman's brilliant musical abilities.

The Rev. Charles Holmes, for many years rector of the Church of the Ascension, St. Paul, is suffering from nervous prostration. Mrs. Holmes is a confirmed invalid. Miss Holmes, a professional nurse, it is feared has contracted quick consumption through her professional duties. Much sympathy is expressed to this faithful priest and family in their affliction. Dean Andrews of Christ Church has taken a room near by Mr. Holmes' residence so that he may be near by to give aid and spiritual consolation to the afflicted, and to conduct one service at least every Sunday in the parish church.

A beautiful memorial window was unveiled at the early celebration on Thursday, July 21st, at Gethsemane, Minneapolis, by Bishop Edsall in memory of Mr. and Mrs. S. Corning Judd, presented to the church by their son, Wm. G. Judd.

The window represents the sorrowful side of the Annunciation, The Sword that should pierce the Virgin's soul. In the distance are the three crosses, from which the Virgin and St. John are returning, the Virgin being assisted in the descent of Calvary by St. John. The design is taken from the picture of the same scene by S. Krudowsky and adapted to the spaces of the window.

Mr. S. Corning Judd was, when living, one of the most prominent Churchmen in the West, being Chancellor of the Diocese of Chicago and repeatedly a deputy to the General Convention from that Diocese.

The wife of the Rev. L. P. Holmes, missionary at Lake Benton, died last week in Kansas, where she was visiting friends. With her husband she has been active in Church work in the missionary field wherever the latter has held cures. The burial was in the churchyard of St. Alban's, Sussex, Wis., on Wednesday of the present week. Mr. Holmes was for a number of years rector at Sussex.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Rectory for Falls City.

A rectory will shortly be erected for St. Thomas' Church, Falls City, at a cost of about $2,000.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Anniversary at Helmetta—Notes.

St. George's Church at Helmetta (the Rev. John A. Trimmer, rector), celebrated on Sunday, July 17th, the tenth anniversary of its founding. St. George's was built as a memorial to the late George W. Helme, who founded the town of Helmetta and established the large tobacco and snuff works there. Ten years ago it numbered in its congregation but four communicants; but with the growth of the town there was a steady increase, and the church is now active in good works. Four years ago the transfer of the snuff works to the control of the American Snuff Company led to the closing of the local offices and the removal of most of the active members of the congregation; but the Rev. Mr. Trimmer, who has been rector since the inception of the parish, met the situation with undaunted courage, and, extending his work into the near-by country, has met the loss by increased growth from without.

Mr. Trimmer is also chaplain of the State Reform School for Boys at Jamesburg.

The anniversary exercises on the 17th included a memorial service, with a splendid musical programme. St. George's is a handsome grey stone building, with a beautiful interior rich with many memorial gifts, including a marble altar given by Mrs. Helme. Near the church is a rectory harmonizing with the church building.

MANY of the clergy are away on their summer vacations, including several who are spending the summer months abroad, but there are no churches closed, and few of them have any considerable diminution in the number of regular Sunday services held.

BISHOP SCARBOROUGH, in a recent address to his clergy, urged upon them the duty of seeking to influence young men towards a vocation for the holy ministry. "Our Ordinations," he said, "hardly more than make good the losses by death and other causes. There have been two added to our own list of clergy by ordination in the past year, and two more will be added in a few weeks, but that is a beggarly showing for such a Diocese as ours." He called attention to the fact that nearly or quite half his candidates for priest's orders were sons of clergymen, and that three of them were from one parish, Christ Church, Elizabeth. The Bishop also urged the need of "elevating the office of lay reader by some sort of examination, and by a formal setting apart with prayer and blessing." He felt that much use could be made of lay readers in mission services, etc., but feared that in the long list of those licensed in his own Diocese some were commended as an empty honor and others were not well-equipped for the sacred duty to which they were appointed.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Death of James W. Wilson, M.D.

JAMES W. WILSON, M.D., senior warden of St. Paul's Church, Fremont, died on the morning of the 21st inst., in the 89th year of his age. He was probably the oldest officer of a vestry in continuous service in the Diocese, if not in the entire American Church. The present church edifice was built in 1842, and Dr. Wilson has been an earnest and faithful worshipper therein, till the feebleness of advancing years prevented further attendance. Dr. Wilson was one of the foremost citizens of the city, and his name stood for all that may be comprehended in the title—a Christian gentleman.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Illness of Rev. John Brann.

SINCE February 23d the Rev. John Brann, rector of Everett, has during the most of the time been confined to his bed by a severe attack of nephritis. He is now slowly recovering. During the first four months his services were taken by the Rev. Dr. Nevius, and during July and August the Bishop and the Archdeacon officiate as opportunity arises.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Emigration Society — Death of Rev. Wm. G. Ware—Philadelphia Notes.

MR. FRANK H. LONGSHORE of the Church of the Good Shepherd, Kensington, has been appointed Honorary Local Representative in Philadelphia and parts adjacent of the Church of England Emigration Society of which the Archbishop of Canterbury is President. This appointment came from the Bishop of Pennsylvania, in a letter from Grand Narrows, Cape Breton, Canada. This society was organized in order to save to the Church those who are communicants of the Church of England. The representative at this port is expected to meet such emigrants as are commended to his oversight, and in turn to furnish them with information and letters of introduction to the priests of the American Church nearest which they may locate. The Church of the Good Shepherd is close to the river and the chapter of the Brotherhood of St. Andrew has done splendid work among seamen and conducts a service each Thursday night at a branch of the "Seamen's Mission" on William Street, Port Richmond. Many of the crews of vessels in port are asked to attend the parish church, and quite a few have accepted.

THE REV. WILLIAM G. WARE, chaplain of the Episcopal Hospital, Philadelphia, entered into rest on Thursday, July 21st, after several weeks' illness due to heart disease. The Office for the Dead was held at the chapel of the Episcopal Hospital on Saturday morning. Mr. Ware was an excellent preacher, and yet his appointment as chaplain of the Episcopal Hospital to minister to the sick day by day was the work for which he seemed specially adapted, and a work into which he entered with loving sympathy. He leaves a wife and two daughters.

FRIENDS of Mr. Ewing L. Miller, Treasurer of the Diocese of Pennsylvania, will be gratified to learn that in the fatal accident which happened at the time Mr. Miller's automobile was passing a horse which was being driven by a colored man, and which became

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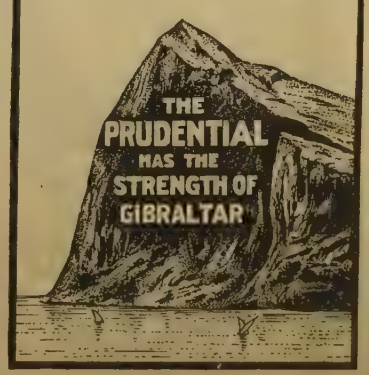


frightened and caused the instant death of the driver, at Cape May, N. J., he has been entirely exonerated. Mr. Miller and his family are spending the summer at Cape May.

During the month of August there is a general exodus of priests from Philadelphia. Parishes are either in charge of the curates or are supplied by strangers. Some churches are in the habit of closing for the entire month, when advantage is taken to make improvements. The parishes where there is a daily Eucharist know no summer nor winter, in so far as the essential services are concerned. There has been among a certain class of priests a noticeable tendency toward what the Quakers would call "worldly attire" during the warm weather, so that it is difficult to distinguish these priests from ordinary business men.

Bishop Alonzo Potter, in his first address to the diocesan Convention of 1846, read these words: "On the day after my consecration (September 24, 1845) I dedicated in this city, to the service of the Triune God, the beautiful edifice known as the Church of the Nativity, being favored on that occasion with the coöperation of two of my Right Rev. brethren (Bishops Hopkins and Lee) and with the presence of a large number of the clergy of the Diocese." The anniversary of this event will soon be celebrated at the Church of the Nativity (the Rev. L. N. Caley, rector), when it is hoped the sum of $50.000 for the endowment fund will be completed. This fund was begun about seven years ago with ten dollars, which belonged to the daughter of the rector, and now amounts to nearly $38,000. It is expected that both the Bishop of the Diocese and the Bishop of Delaware will preach during the time of the celebration.

SALINA.

S. M. Griswold, D.D., Miss. Bp.

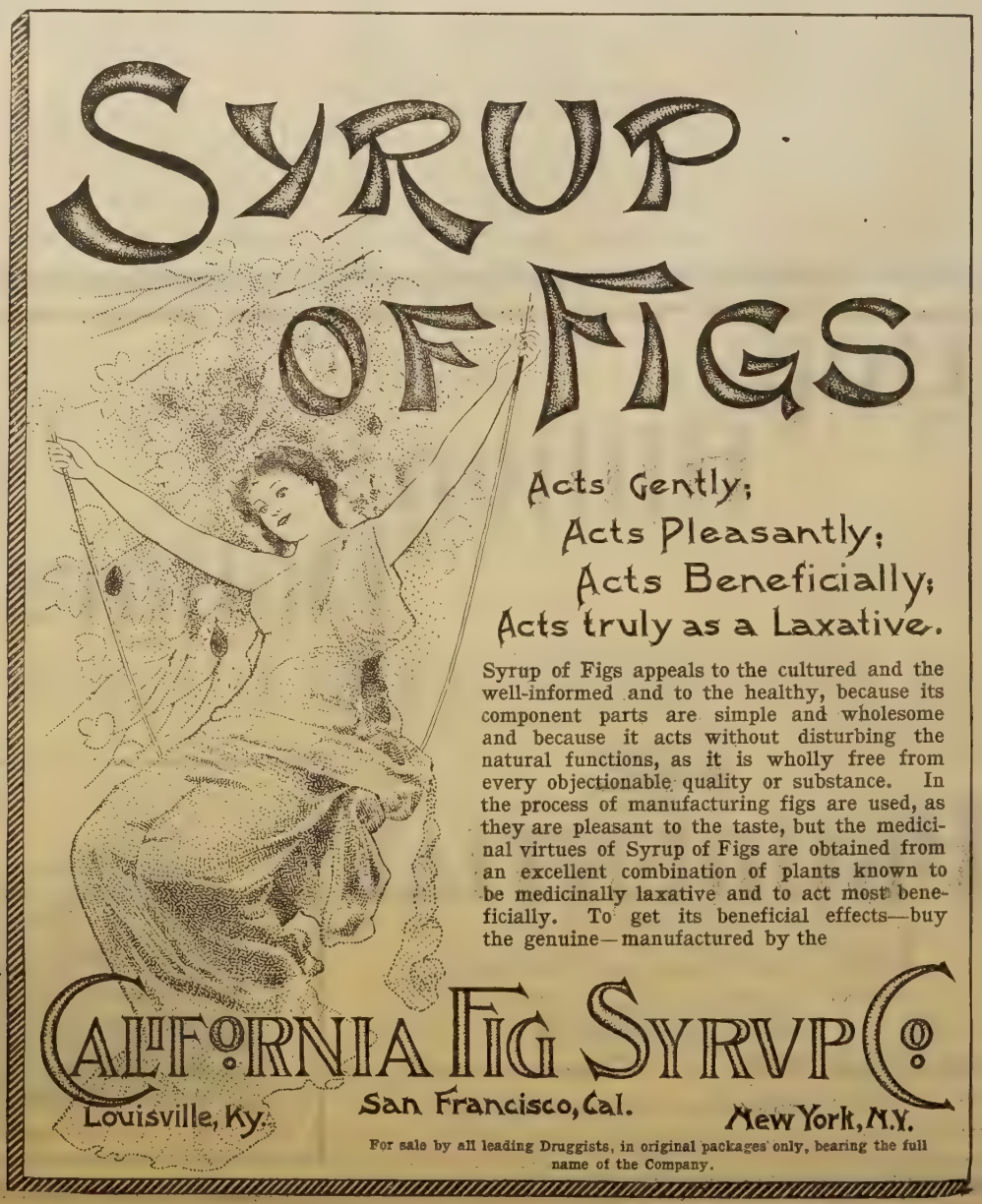
Bishop's House—The Cathedral—The Clergy—Missionary Work.

The Bishop and Mrs. Griswold are now living in the "Bishop's House," which has been given to the District by a generous friend of the work. The house is large and was well built. It has been thoroughly renovated, and as it is located in a pleasant part of the city and convenient to the Cathedral site, it is a valuable addition to the permanent property of the Church.

The plans for the Cathedral are being prepared by Mr. Charles M. Burns of Philadelphia, and will soon be ready.

The Bishop is not taking any vacation, but is making visitations during the summer months as usual. In every place where a missionary is at work he finds the work progressing satisfactorily, but the need of more clergy is imperative. The Rev. G. M. Geisel left Beloit in May to take duty in the Diocese of Newark. Since then the Rev. George Belsey has added this place to his many others. It is the natural centre of a large missionary field. The Rev. G. B. Kinkead, a graduate of this year's class at the General Seminary, is coming to work in it, September 1st, and it is hoped that a priest may be found also for this important work.

At Dodge City, the Rev. J. C. Anderson is building a rectory. He has charge also of Lakin, Syracuse, and Cimmaron. He has Confirmation classes awaiting a visit from the Bishop in August. The work at Ellsworth has made substantial progress during the past year, and is in an encouraging condition. The Rev. H. C. Plum, who came to the District last December, is meeting with success at Kingman and Medicine Lodge. The Sunday School at Kingman especially shows the results of careful teaching. For the past three months the Rev. Dr. Griffin has been holding a Sunday afternoon service each week at Bennington, and the results of his work are such as to warrant the formal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organization of a mission here in the near future.

The Rev. A. H. W. Anderson of Great Bend has been quite ill, but is well again. He recently presented his first class for Confirmation. He also has charge of the work at Larned and has shown his missionary spirit by visiting other places. His work as a deacon gives promise of great usefulness in the ministry.

SALT LAKE.

Summer Vacations—Bishop Leonard Memorial.

THE CLIMATE of Utah at all seasons is the subject of much favorable comment on the part of visitors. The temperature in general is very equable, the range between maximum and minimum rarely being so great as to prove trying to delicate constitutions. The returns of the Weather Bureau show that Salt Lake City and its environs have been among the coolest places in the country this summer, and many people prefer to remain at home during the heated term, rather than risk the discomforts of travel and overcrowding at distant resorts. There are numerous beautiful canyons in the mountain ranges within driving distance, where one can camp in the cool, pure air, and enjoy the best of hunting and fishing.

Our clergy do not often make extended trips to distant parts of the country in search of recreation, only one of the number having so far travelled any considerable distance from home. The Rev. C. E. Perkins, rector of St. Paul's, has just returned with his family from Baltimore and other Eastern points, after a brief vacation. Dean Eddie of St. Mark's Cathedral, will spend August with his family on a farm in Utah. Rev. G. C. Hunting ,Superintendent of St. Mark's Hospital, is away on a fishing trip in Wyoming, but will return in time to take the morning services at the Cathedral during the Dean's absence.

THE ANNOUNCEMENT in the current number of the *Spirit of Missions*, to the effect that the sum of $3,552.55 has been received towards the Leonard memorial fund, all of which has been contributed by Eastern friends of the late Bishop Abiel Leonard, has been received with joy by the faithful in the District, who realize the importance of the work embraced by the Training School for Nurses and the Nurses' Home. No official announcement so far has been made of any large contributions from friends and admirers within the District, although it is rumored that a considerable sum has already been promised.

MR. GEORGE M. MARSHALL, Professor of English in the University of Utah, and for many years a valued lay reader in the District, as well as vestryman of St. Paul's Church, Salt Lake City, goes to Harvard this fall, to take an advanced course in his special subject. He will return to Utah at the end of one or possibly two years.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Deaconess Set Apart.

ON JULY 18th, in Trinity Church, Columbia, Miss Florence Pauline Jones of New York was set apart as a deaconess by Bishop Capers. The Rev. C. M. Niles, D.D., rector of the parish, presented the candidate, and at the close of the service, Dr. Niles, at the request of Bishop Capers, gave a short address, telling of the origin and the duties of the Order. This is the first time that a deaconess has been set apart in this Diocese, and the occasion was one of special interest. Miss Jones will enter at once upon her work in the Olympia Mill District.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Diocesan Notes.

A VESTED CHOIR of twelve boys (no men) has been introduced at St. James' Church, Woodstock, to sing at the 5 P. M. Evensong on Sundays.

THE ANNUAL meeting of the diocesan Woman's Auxiliary will be held at Enosburg Falls, November 2nd and 3d. It is expected that Bishop Brewer of Montana will be the chief speaker. It is hoped that the Bishop will be able to spend several days in the Diocese and address missionary meetings at a few of the larger parishes.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

The Bishop—The Pro-Cathedral.

THE BISHOP'S CONVALESCENCE continues to progress most satisfactorily. The last account was that he was up and walking around, and expected to leave Washington the last week of July. Very gratifying reports have been received from the Rev. Clement Brown, rector of the Pro-Cathedral Church of the Ascension, whose health entirely broke down last spring, necessitating a prolonged absence and rest. Early in the summer he had enjoyed the ocean voyage, and was regaining his health, and at last accounts he was in Switzerland and continuing to improve. The Pro-Cathedral is in charge of the Rev. J. R. Bicknell, curate, who keeps up the regular Sunday services, and daily Morning and Evening Prayer. He has also instituted a summer Sunday School

FAIR FOLKS

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Many claim they are nervous "by nature," when it is really only because they are slaves to the coffee or tea habit, and this is easily proved by cutting out the coffee or tea for 10 days and using well-boiled Postum Food Coffee instead—then comes the change.

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"A sister and a son-in-law were converted to Postum at the same time and now we all enjoy it as well as we ever did coffee, but instead of making us nervous, like coffee, we enjoy steady nerves, sleep sound, and are in every way better for the change." Name given by Postum Co., Battle Creek, Mich.

This lady found what she thought was natural nervousness was only due to an acquired taste for coffee that is to some people a sure destroyer of nerves and health. Like her, anyone who cuts off coffee altogether and uses well boiled Postum in its place, will be greatly benefitted after a few days, and the return to health is a joyful journey.

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meeting at 9:30 in the morning; the regular parish Sunday School having had its sessions in the afternoon, and disbanding for the summer. Just before closing, the school joined with those of St. Stephen's, and St. Andrew's parishes in a delightful excursion to Marshall Hall on the Potomac, when amongst other enjoyments the Pro-Cathedral was the victor in a baseball game.

TOKYO.

JOHN MCKIM, D.D., Miss. Bp.

Field for Work among the Feeble Minded.

AN APPEAL for Mr. Ishii's work, endorsed by the Bishop of Tokyo, asks for assistance in the education of the feeble-minded children in his orphanage. Dr. Kure, Professor of Psychiatry in the Imperial University, has made the kind offer that if Mr. Ishii could get a proper schoolhouse built he would regard it as a privilege to help the work by taking charge of the medical treatment. We must raise $20,000 gold. With the money we will get a lot near the present orphanage on which will be erected a schoolhouse scientifically built and adequately equipped and large enough to take in 100 feeble-minded children. As most of the applications for admission come from well-to-do people, a great majority of the inmates will be full-pay boarders. With paying boarders the school can become entirely self-supporting. There is need of additional help, for although the work is the first and only one of this kind in Japan, yet the fact that it is distinctly a Christian instiution makes it peculiarly difficult to enlist the interest of the general community.

Mr. Ishii is a devout communicant of the Church and the pioneer benefactor of this unfortunate class. He is well fitted by natural gifts and by practical training, writes Bishop McKim, for the work to which he has consecrated himself.

CANADA.

Notes of the Diocese.

Meeting of Synod.

THE MEETING of the Provincial Synod in September, to be held in Montreal, is merely formal, but a session of it will commence October 11th, "for the consideration, and if it should be so determined, the confirmation of certain changes made at the last meeting of Synod in the constitution thereof." It is generally understood that in the near future, the Provincial Synod will be merged in the General Synod.

Diocese of Montreal.

THE BISHOP COADJUTOR, the Rt. Rev. Dr. Carmichael, was engaged during the first two weeks of July in visiting the parishes of the Pontiac and Gatineau districts. The Bishop was accompanied by Rural Dean Taylor. Church work in that part of the country is reported to be in a flourishing condition. —THE REV. OSBORNE TROOP, rector of St. Martin's Church, Montreal, is taking a month's vacation in August. The Rev. S. S. Orpwood of Bedford, Quebec, will take charge of the parish in the rector's absence.

Diocese of Quebec.

IF THE Archbishop of Canterbury lands at Quebec, as expected, about the 26th of August, it is hoped by Bishop Dunn that he will preach in the Cathedral, August 28th, which will be exactly 100 years from the date of consecration of the building. There was to have been a great celebration of the centenary this year, but it has been deferred till next year in order that it may take place when the General Synod is in session in Quebec.

Diocese of Ottawa.

THE AUTUMN Confirmations and deanery conferences will be arranged for this year by Rural Dean Bliss, by request of Bishop Hamilton, who has gone to California to visit his daughter.—THE CHURCH at Almonte has had a vested choir installed.

Diocese of Niagara.

ARRANGEMENTS were made at the meeting of the Rural Deanery of Hallon, July 5th, for holding the annual convention at Acton, in the end of September. It is proposed to combine a missionary, W. A., and Sunday School conference, and the annual choral festival for the choirs of the county will take place on the first evening.

Diocese of Ontario.

TRINITY CHURCH and cemetery, Wolfe Island, were consecrated by Bishop Mills on St. John Baptist's day. The church was restored last fall, and the broken-down cemetery fences were replaced by Page wire-fencing.

THERE ARE TWO and only two kinds of goodness possible—the one is the goodness of those who have never erred; the other is the goodness of those who, having erred, have been recovered from their error. The first is the goodness of those who have never offended; the second is the goodness of those who, having offended, have been reconciled. In the infinite possibilities of God's universe it may be that there are some who have attained the first of these kinds of righteousness. It may be that amongst the heavenly hierarchies there are those who have kept their first estate, whose performances have been commensurate with their aspirations, who have never known the wretchedness and misery and degradation of a fall. But whether it be so or not is a matter of no practical importance to us. It may be a question speculatively interesting, but it is practically useless, for it is plain that such righteousness never can be ours. The only religion possible to man is the religion of penitence.—*F. W. Robertson.*

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A man who thought his race was run, made a food find that brought him back to perfect health.

"One year ago I was unable to perform any labor, in fact I was told by my physicians that they could do nothing further for me. I was fast sinking away, for an attack of grip had left my stomach so weak it could not digest any food sufficient to keep me alive.

"There I was just wasting away, growing thinner every day and weaker, really being snuffed out, simply because I could not get any nourishment from food.

"Then my sister got after me to try Grape-Nuts food, which had done much good for her, and she finally persuaded me, and although no other food had done me the least bit of good, my stomach handled the Grape-Nuts from the first and this food supplied the nourishment I had needed. In three months I was so strong I moved from Albany to San Francisco and now on my three meals of Grape-Nuts and cream every day I am strong and vigorous and do fifteen hours' work.

"I believe the sickest person in the world could do as I do, eat three meals of nothing but Grape-Nuts and cream and soon be on their feet again in the flush of best health like me.

"Not only am I in perfect physical health again, but my brain is stronger and clearer than it ever was on the old diet. I hope you will write to the names I send you about Grape-Nuts for I want to see my friends well and strong.

"Just think that a year ago I was dying, but to-day, although I am over 55 years of age, most people take me to be less than 40, and I feel just as young as I look." Name given by Postum Co., Battle Creek, Mich.

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The Magazines

The only monthly magazine of light, popular reading published especially for Church people, is *The Treasury*, published in London, The Young Churchman Co. being American agents. The leading article in the July number is a paper on Hymnology, in the form of a "talk" with the Rev. James Baden Powell, precenter of St. Paul's, Knightsbridge, and with a frontispiece illustration of "Famous Church Hymn Writers" —Dr. Neale, Rev. S. J. Stone, Mrs. Alexander, Bishop Heber, and Bishop Chr. Wordsworth. Fiction is always well represented in the magazine; and a serio-comic consideration, "Two Sides of a Question—Curate Hunting and Vicar Hunting," enlivens the July number. There are a number of other interesting papers, and the magazine would prove a very welcome acquisition in any Church family. [$2.50 per year; single numbers 25 cts.]

The *Church Eclectic* for July opens with the fourth article on "The Doctrine of the Laying on of Hands," by the Bishop of Fredericton, covering the Confirmation at Ephesus, and the Epistles to the Galatians, Romans, and Corinthians, in which St. Paul emphasizes the gift of the Holy Ghost as the central characteristic of Christianity. "The War in the East: Russia Fighting the battle of the White Race, the World Over," is the title of an article by Professor N. Orloff of King's College, London, instructive as representing the most extreme view possible on the Russian side. Dr. Egar furnishes a long and very interesting letter full of information as to the services and ceremonial at Rome during last Holy Week and Easter. Extracts from Charges of the Bishops were concluded, containing a striking definition of a useful clergyman, under the heads of "the four Ds," by the Bishop of West Missouri. There are the usual News Items and Notes.

An interesting collection of timely portraits is contained in *The Outlook's* magazine number for July, in addition to many special illustrated articles. Among the portraits are those of the Republican nominees for the Presidency and Vice-Presidency, Admiral Van Reypen, the newly elected President of the American Red Cross, Colonel Younghusband, the British leader in Thibet, General Oku, the Japanes commander, and Nathaniel Hawthorne—the last in connection with the Hawthorne anniversary which has just taken place.

A new volume of *The Forum* open with the July-September issue. The first article, by H. L. West, describes the present outlook in "American Politics," with special attention to the probabilities of the Presidential campaign. The course of the war in the East and the changes in the European situation supply material for the greater part of A. Maurice Low's paper on "Foreign Affairs." A. D. Noyes writes on the movements of the last quarter in the department of "Finance" and H. H. Suplee on recent advances in "Applied Science." H. W. Horwill's article on "Literature" is occupied with new books illustrating "The Art of Letter-Writing." The report of the Mosely Commission is the main topic of Ossian H. Lang's contribution on "The Educational Outlook," which is followed by Dr. J. M. Rice's discussion of the question "Why our Educational Machinery does not yield a Better Product." The two sides of the Panama controversy are presented in papers entitled "The Ethics of the Panama Case," by Prof. J. P. Gordy, and "Justice and Equity in Panama" by Willis F. Johnson. The remaining special articles are "Civil Government in the 'Moro Province,'" by H. S. Townsend, and "The Affairs of the Congo State," by S. P. Verner.

The July *Atlantic* in its handsome new dress opens with an article on Washington in Wartime, drawn from Ralph Waldo Emerson's Journal of a visit to that city in 1862, recording pen pictures and notes of conversations with Lincoln, Seward, Sumner, Chase, and others. Archibald H. Grimké contributes a thoughtful paper upon Why Disfranchisement is Bad, holding that, apart from its illegality, it is distinctly injurious to the best interests of the white South as well as bad for the negro, and that it forebodes a sometime future contest in consequence "between the labor system of the South and the labor system of the rest of the nation." Professor Norton's third installment of Ruskin's Letters covers one of the critical and most interesting periods of Ruskin's life and shows Ruskin's fine contempt for the United States during our Rebellion period. John Burroughs writes forcibly and entertainingly upon the much discussed topic, The Literary Treatment of Nature; and Charles Mulford Robinson discusses The Artistic Possibilities of Advertising. Arnold Haultain, whose delightful paper on Walking will be remembered by *Atlantic* readers, contributes a capital article on The Mystery of Golf, and The Day We Celebrate is amusingly depicted in a long series of records of the day and its doings from diaries of an old-time clergyman. Robert Herrick's strong story, The Common Lot, approaches a dramatic climax. Complete short stories are Mahala Joe, a touching Indian story by Mary Austin; A Dissatisfied Soul, a psychological romance by Annie Trumbull Slosson, and Ars Amoris, a whimsical character-sketch by Arthur Colton. Literary articles and reviews contain some very striking papers: Herbert Spencer is discussed by Professor William James; Petrarch by H. D.

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PERKINS & COMPANY Lawrence, Kan.

Sedgwick; Massachusetts and Washington (apropos of Governor Andrew and Senator Hoar) by M. A. De Wolfe Howe, and Books New and Old treats of Books on American Finance. Striking poems by Henry Van Dyke, John Vance Cheney, Esther and Brainard Bates, and Elizabeth K. Adams, and a brilliant and varied Contributor's Club complete the number.

The $250 prize story in *Good Housekeeping's* "Emergency" contest appears in the August issue of that magazine. This thrilling tale by Helen Marsh Wixson, President of the Woman's press club of Denver, Colorado, is literally true, and rendered the more effective by James Preston's drawings. Margaret Deland, author of Old Chester Tales, Dr. Lavendar's People, etc., discourses in her own delightful way in this number of Jonquils, of her own annual sale of these flowers, and of "clutter" and sales generally. The article is illustrated. The August *Good Housekeeping* is further distinguished by a symposium, "Could I Choose My Daughter-in-Law," by Christine Terhune Herrick, Mary Stewart Cutting, Julia Ditto Young, and Elia W. Peattie; a beautifully illustrated article on Early American Wall Papers, by Kate Sanborn; an illustrated sketch of Mrs. Ballington Booth, by Isabel Gordon Curtis; a frank discussion of The Health of High School Girls, by Nellie Comins Whitaker; An Example for Retail Tradesmen, by Linda Hull Larned, with illustrations; At Home in Venice, by Amy A. Bernardy; Husband and Wife in Modern Fiction, by Gertrude Sherman Trowbridge, etc., etc The magazine opens with a cartoon in colors by Peter Newell, printed on special paper.

Ten cents a copy, one dollar a year; The Phelps Publishing Co., Springfield, Mass., New York, Chicago, San Francisco.

Everybody's Magazine for July ran against a police court in Boston by reason of the fact that the American flag was used as a part of its cover design, which was held to constitute a desecration of our national symbol. Surely the public at large cannot thus interpret such a use of the flag, which is calculated to enhance rather than detract from a national patriotism. The Springfield (Mass.) *Republican* characterizes the action of the authorities as "spurious patriotism, and in its admirable issue for August, *Everybody's* treats of the incident as follows:

"We would not desecrate the American flag. Was it right to have the 'flag law' so interpreted in Boston? Other chiefs of police throughout Massachusetts decided that there was no violation of the law, so the event was local with Boston. The law has already been decided to be unconstitutional in New York, the Judge stating that the question of using the flag was one that could be passed upon only by Congress, as it was a case of Federal sovereignty and not of State sovereignty."

TEACHING POLITENESS.

A mother noticed a remarkable change in the deportment of her six-year-old son. From being rough, noisy, and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked, in a tone of interrogation.

"No," said the boy; "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as—anything."

That was all he could tell about it, and his mother began to see through the mystery. —*Educational News.*

The contract for building the $20,000 pipe organ, to be placed in the new Thomas concert hall, Chicago, has been awarded to the firm of Lyon & Healy, in that city. This organ, when completed, will represent the highest standard of the organ builder's art, and is especially designed for orchestral work, having many new features which are found in none of the large organs in present use.

It is to be furnished with an electro-pneumatic action, with a movable key-desk, which is so connected with the organ that it may be played from any part of the orchestra or stage. The position which the organ will occupy in the new concert hall is to be directly behind and about ten feet above the orchestra, and is so arranged as to allow a most perfect blending of tones with orchestral or other music.

NATIONAL ENCAMPMENT G. A. R.,

The Nickel Plate Road will sell tickets August 12th, 13th, and 14th at $17.75 for the round trip from Chicago, via direct lines, with stop-over at Niagara Falls and Chautauqua Lake, if desired, within final limit. Also, if preferred, rate of $20.70 between same points for the round trip via New York City and Boat, with liberal stop-over returning at that point. Tickets good on any train on above dates and also on special train from Chicago at 8 A. M. August 13th. Final return limit September 30th. Meals served in Nickel Plate Dining cars on American Club Meal Plan ranging in price from 35c to $1.00, also service *a la carte*. City ticket office, Chicago, 111 Adams Street. Chicago depot, La Salle Street Station, corner Van Buren and La Salle Street, on the Elevated Loop. Write John Y. Callahan, General Agent, 113 Adams Street, Room 298, Chicago, for reservation of berths in through standard and tourist sleeping cars, and other detailed information. No. 20

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is what everyone hopes to have—**some day.** It is the most wonderful trip in the world. There are more than 3,000 square miles of weird, marvelous, unimaginable things that can be seen nowhere else, therefore if one ever sees them one **must** go to the Park, in the heart of the magnificent Rockies with snow tipped peaks all around. If Old Faithful geyser, a Paint Pot, Mud Volcano, or Emerald Pool were to be found in Lincoln Park, Chicago; Central Park, New York; or Fairmount Park, Philadelphia; the people would flock to see it or them by tens of thousands. For a very small sum, comparatively, all these and hundreds more of nature's unduplicated marvels can be seen between June 1 and September 30 of each year, and one will enjoy, to boot, the best coaching trip in the country.

The **Northern Pacific** folder on Yellowstone Park, just issued, is a new, right up to date, finely illustrated dissertation on this Yellowstone Park trip. It is not descriptive, but deals with the detailed, technical matters everyone needs to know about such a trip. It tells all about the hotels, the stage coaches, the roads, the cost of the tour; where the geysers, the waterfalls, the bears, the canyons are, and where the trout fishing is found. We have printed thousands of this beautiful leaflet and want everybody interested to have a copy, and it can be obtained by sending A. M. Cleland, General Passenger Agent, St. Paul, Minn., **two cents** with proper address.

"Wonderland 1904" which is a very fine pamphlet of 116 pages, descriptive of the Northwest, including the Park, will be sent for **six cents.**

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